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A HISTORY OF

MISSION HOUSE-LAKELAND

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MISSION HOUSE-LAKELAND

EUGENE C. JABERG

ROLAND G. KLEY

REINHARD ULRICH

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THEOPHILUS F. H. HILGEMAN

Soli Deo Gloria



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Foreword

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To
the early pioneers of
Mission House-Lakeland,
whose sacrifices
these pages memorialize

Foreword

FIFTY YEARS AGO, when Jubilee Dormitory was erected, the motto engraved on the cornerstone was *Soli Deo Gloria*. These Latin words—meaning “to the glory of God alone”—were selected for good reason. The founders of the Mission House were deeply conscious of divine providence. They saw the continuing life and growth of the school not as occasion for boasting but as a moment to recognize the hand of God in their midst. Men who were trying to strengthen the life of the church on the American frontier, they established the school out of purely missionary impulse—to provide ministers for the expanding community of faith.

Humanly speaking, there was little cause for self-congratulation. Through the years there were few of the characteristics which distinguish academic institutions. Always a small school, always struggling to make its way, surrounded by farmland and a conservative German people, causing no stir at all in the larger academic community for much of its life, provincial, parochial, literally unknown even by some in the immediate neighborhood—that was the Mission House. Yet, as subsequent pages show, it provided a well-educated ministry for the church, which was its peculiar mission.

Service at the Mission House often meant great personal sacrifice, a fact documented over and over again in this history. Those who gave their lives to the school found fulfillment not in personal recognition but in performing what they saw to be their divinely appointed responsibility.

This attitude has always characterized the best men on the

faculty and on the board of trustees. The fact is that *Soli Deo Gloria* may catch the *essence* of the school, from first generation to last. While they have not articulated it quite in this fashion, students have often understood this. They observed a demeanor which was unpretentious, which made no claim for the teacher, but which pointed constantly toward a transcendent greatness.

From the Mission House emerged a college and seminary distinct in structure, function, and purpose. Yet, though the educational responsibility is vastly changed, the two institutions in their centennial year continue to see their task in the traditional light. The school and the schools have tried to say with their lives, in every phase of their evolution, that they exist *Soli Deo Gloria*. The college and the seminary, past and present, have viewed scholarship not fundamentally as an enterprise for development of the individual, but rather as a means of glorifying God.

At the close of the century, both the institutions which have their beginnings in the Mission House are on the threshold of dramatic growth in size and prestige; they have caught the attention of church and community as never before. The temptation will be to forget the humble past, to disavow the characteristic stance of the fathers. God grant that the ancient concept may remain in constant focus in the future.

We are indebted to many who helped in the preparation of this volume. We express our special gratitude to Josias Friedli, Louis H. Gunnemann, William C. Beckmann, Theophilus F. H. Hilgeman, and Otto Menke, who read the copy and made many valuable suggestions; to Mrs. Esther Russell and Mrs. Adeline Kley, who typed the manuscript; to Edmund Worthman, who collaborated in some of the artwork; and to Claire Kilton, who did some of the photographic processing. Herbert B. Anstaett, librarian of the Fackenthal Library at Lancaster, Pennsylvania made available to us many old periodicals from the collection of

the Historical Society of the Evangelical and Reformed Church. Without these documents research into the early life of the school would have been seriously hampered.

For the authors, this volume has been a labor of love, born out of gratitude to an institution which has blessed our lives. For the Mission House, and in its spirit, we join the apostle, saying "Unto [God] . . . be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

EUGENE C. JABERG

ROLAND G. KLEY

EDITORS

Plymouth, Wisconsin

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Introduction

ONE OF THE leading historians of the Evangelical and Reformed Church, the late George W. Richards, observes in the introduction to his epoch-making history of the Lancaster Seminary that the history of each theological school must be written not merely as that of an isolated institution but in its relation to the supporting churches and to the missionary task of the church.¹ The beginnings and growth of the Mission House, the Reformed *Prophetenschule* in the Wisconsin wilderness, is a vivid illustration of this interrelationship between the needs of the church and the development of its institutions.

From its inception this pioneering effort in theological education was initiated and sustained by a mere handful of dedicated pastors and laymen. It was carried on with an unbelievable spirit of personal sacrifice and was motivated by a sense of obedience to Christ's missionary command. In its wider setting the story of the Mission House is an integral part of what Josias Friedli, emeritus professor of the school, has described in the recently published history of the church as "the winning of the West."² It is the story of a group of German pastors who heard their Macedonian call in the religious need of the German immigrant settlements in Wisconsin and other Midwestern states. They accepted this call, conscious of their Reformed heritage.

¹ G. W. Richards, *History of the Theological Seminary of the Reformed Church in the United States 1825-1934; Evangelical and Reformed Church 1935-1952* (Lancaster, Pa.: Rudisill, 1952), pp. ix f.

² David Dunn, et al., *History of the Evangelical and Reformed Church* (Philadelphia: The Christian Education Press, 1961), pp. 115 ff.

With characteristic regard for orderly procedure, they set out to labor at the frontier of the church of their confession.

The history of the Mission House, therefore, is an essential aspect of the westward expansion of the German Reformed Church, of unprecedented missionary effort by the German-speaking branch of that church beginning with the establishment of the Sheboygan Classis and later expanding into the larger work of the three German synods in more than seven states. It may be said without exaggeration that without the "school of prophets" in the Wisconsin bush, what is now an area of concentrated strength for the church would have been irretrievably lost. More important, the church through the ministry of the school contributed its moral and educational influence in the crucial and formative years of the great German-American settlements in the Midwest. In the midst of the struggle which transformed the wilderness into opulent farmland, these pioneers of the church carried on the struggle for men's hearts and souls.

The affluent society of the twentieth century is built upon the accomplishments of the pioneering past. There is perhaps no better way to honor the memory of the students and teachers of the early Mission House than to recall their story. For, in a sense, the church will always stand at the frontier. In the struggle for men's souls she is always contemporary with the fathers and brethren of the pioneer past.

PART ONE

1

From Germany to the Wilderness

A RECENT CATALOG of Lakeland College,¹ with an inevitable flair for public relations, describes the school's ninety-acre campus in terms of its "naturally wooded areas, expansive lawns, and pleasingly landscaped reaches." It duly notes that "the college is at the center of Wisconsin's popular recreational area where sailing, golfing, fishing, hunting, skiing, and tobogganing are an intimate part of campus and community life."

It was not always thus. Louis Praikschat, a former editor of the *Kirchenzeitung* and one of the authors of the German-language history of the Mission House published in 1897, preserves a letter from N. Gehr to H. A. Muehlmeier referring to conditions in Sheboygan in 1846, the year preceding the Lippe settlement in Town Herman. Dr. Gehr, who was a prominent Philadelphia pastor when the letter was written, recalls his first meeting with Professor Muehlmeier at Chambersburg and continues: "I also remember vividly a trip by steamer from Cleveland to Milwaukee which I undertook in 1846 with my wife and child. The voyage took four days and I recall how things looked in Sheboygan then. There were only a few brand-

¹ The college was separated from the seminary in 1956 and renamed Lakeland College in 1957.

new shanties, some of them yet unfinished. Not one had yet been painted. The area cleared amounted to barely an acre and the whole region inland, where the Mission House now stands, was a complete wilderness. At that time already our church should have sent a missionary to Wisconsin."² Jerome C. Arpke, the historian of the Lippe settlement, tells us that the village was a settlement of lake fishermen. The meager population was supplemented by a band of Indians whose wigwams may well have outnumbered the houses of the whites.³ The village was surrounded by dense virgin forest. A single open road westward led to Sheboygan Falls where it connected with the only north-south road in the vicinity, the so-called Green Bay road, which the government had built in 1836 to connect Fort Howard and Green Bay with Fort Dearborn and Chicago.

In mid-July of 1847 a group of settlers from Langenholzhäusen in the small principality of Lippe-Detmold, Germany, arrived in Sheboygan. Their story is an inseparable part of the beginnings of the Mission House. The group, under the leadership of the aged patriarch, Friedrich Reineking, numbered thirteen families and seven orphaned young people.⁴ They had left the old country on May 4, 1847, on a small sailing vessel, the *Agnes von Bremen*.

Conflicting accounts are given of the reasons for their emigration. H. J. Ruetenik in an article written for the *Evangelist*, official organ of the German Synod of the Northwest, gives the impression that dissatisfaction with the religious conditions in Lippe-Detmold caused these people to forsake their homes in search of religious freedom, very much in the fashion of the Pil-

² Louis Praikschat and Heinrich A. Meier, *Das Missionshaus* (Cleveland: Deutsches Verlagshaus der Reformierten Kirche in den Ver. Staaten, 1897), p. 10. Hereafter cited as DM.

³ Jerome C. Arpke, *Das Lippe-Detmolder Settlement in Wisconsin* (Milwaukee: Germania Publishing Company, 1895), p. 12. Hereafter cited as Arpke.

⁴ For a complete list of names see Arpke, p. 9.

grim Fathers.⁵ There is some evidence to support this view.

Religious life in Lippe, as almost everywhere else in Germany in the first half of the nineteenth century, was greatly disturbed by the theological controversy between the pietistic and rationalistic factions in the church. Both were reactions against the rigid confessional orthodoxy which had characterized the previous century. Pietism stressed the predominance of experiential religion over doctrinal conformity, while rationalism would accept as binding only those parts of the church dogma that were compatible with a commonsense type of reason. Both sought to reform the religious life, but they disagreed violently as to the method and end result desired.

The church authorities in most of the German states favored the rationalists. Lippe was no exception. Ruetenik tells us that certain changes were made in the liturgy. The *Lobwasser* settings of the Psalms, which had been used in the service, were replaced with "more or less watered-down hymns on virtue and noble hearts." The Heidelberg Catechism was no longer used for purposes of instruction. Its place was taken by the rationalistic *Leitfaden* by Wirth. The conservative elements in the church, particularly in the small villages, resisted these changes. They sensed rightly that they involved a shift in the substance of the faith. The depth of the resistance may be gauged by the fact that the Lippe authorities rescinded their action in the late 1850's and returned to the old confessional documents.⁶

Meanwhile when the church officials in Lippe sought to "modernize" the church along rationalistic lines, the laymen were greatly agitated by a pietistic revival which was spreading through northern Germany in the first half of the nineteenth century. This *Erweckungsbewegung* was an expression of the pietistic fervor which has parallels in the Second Awakening in

⁵ D. W. Vriesen (ed.), *Geschichte des Missionshauses, 1860-1885* (Cleveland: Deutsches Verlagshaus, 1885), pp. 5-19. Hereafter cited as *GdM*.

⁶ *Ibid.*

America. But while revivalism in America affected the majority of churches as a whole, its European counterpart remained largely a lay movement in opposition to the church's institutional interests. For this reason, the pietistic prayer meetings were eventually prohibited by the church authorities. Wisely or not, this was done to preserve the unity of the church, since the pietistic faction tended to division with its doctrine of an *ecclesiola in ecclesia*, a church of "true" believers within the larger state church.

There can be no doubt that a number of the Langenholzhausen emigrants, including their leader Friedrich Reineking, were Pietists. Whether the religious controversy in Lippe was a primary motive for emigration, however, is not clear. Ruetenik, who because of his Moravian background is not unbiased in this matter, describes the religious situation in Langenholzhausen as follows:

The Lippe government looked with disfavor upon the revivals and prayer meetings from their very beginning and sought to hinder them. When they began to spread, persecution became the general rule. In all of Lippe, prayer meetings (*Versammlungen*) were prohibited by law. Those attending were threatened with imprisonment for twelve hours. However, the law was not everywhere strictly enforced. In Langenholzhausen, at any rate, the mayor, who was not altogether indifferent to Christianity, looked the other way. Pastor Kruecke also endeavored successfully to mediate and hastened to prevent the outbreak of enmity. At times when disturbances threatened he sought to quiet the people and exhorted them to patience and tolerance, if possible. Since the government did not permit the use of the Heidelberg Catechism but insisted on the *Leitfaden*, he used to hold the latter in hand during instruction and Sunday school, while he had his students memorize the main questions of the Heidelberg Catechism by rote and followed it also in his catechizing. Nevertheless, dissatisfaction became deeper as the years passed because of the continued pressure of the government which refused to heed all well-founded and humble pleas for liberty of conscience. In some places emigration to America began in search for political and religious freedom. The urge to emigrate became even stronger during the unrest of 1847 which gripped the people and caused

talk of threatening war and military service, foreboding the revolutionary storms of 1848. Ever larger numbers of people left for America.⁷

This seems to suggest that the prevailing dissatisfaction was not confined to problems of religion, but that indeed economic and political factors may have been decisive. Kruecke, the Langenholzhausen pastor, was not himself a Pietist. Most likely he sympathized with the old confessional orthodoxy and sought to steer a middle course between the warring factions. Arpke says that the majority of the immigrants from Langenholzhausen belonged to the impoverished class of farm laborers. They saw their only chance of escaping hereditary poverty by seeking a new life overseas. He rather categorically dismisses the argument for religious motivation, saying that the change in texts for religious instruction would have caused less consternation among these people than a possible decree by the government to use whips on the horses instead of the customary Lippe *Ballerschwiepen*.⁸

As far as can be determined, the motives for emigration centered in a dissatisfaction with the religious, political, and economic conditions preceding the 1848 revolution. There is little doubt, however, that the nucleus of the Langenholzhausen group was formed by convinced and dedicated pietistic Christians. Even Arpke acknowledges this, for he tells us that the settlers were known as *Mucker* (spoilsports, complainers) in the old country, "because they had a deeper sense of religion than many of their neighbors."⁹

The final decision to leave the homeland came after a group in the neighboring village of Brake, members of a *Versammlung* who had been fined or imprisoned for their religious convictions, decided to emigrate. The leader of this group, Waldecker, was a friend of Reineking who promptly decided to do likewise. Since it was too late to join the Brake group, the Langenholz-

⁷ GdM, p. 8. Cf. note 5. ⁸ Arpke, p. 2. ⁹ *Ibid.*

haeuser formed their own company. "Those who were well-to-do gathered funds or lent passage money to the poorer brethren. Also some, who were not so much concerned about freedom of conscience but more interested in earthly things, joined the company. The fertile plains of Iowa, west of the Mississippi, were chosen as the final destination. They bought passage on a ship bound for New York, and before long the day of departure and farewell had come."¹⁰

Lippers Leave Homeland

The Langenholzhausen colonists left Bremen, Germany, on May 4, 1847. There were twenty-four families, three youngsters without parents, thirteen single men, and two single girls—112 persons in all. None of them expected ever to see their homeland again. Arpke captures some of the finality which marked their decision in the nineteenth century: "To emigrate to America meant as much as to travel to an entirely new and unknown world. It was as if one were to leave the world and to commit a kind of justifiable suicide. For many to take leave of one's home and to emigrate to America meant to depart forever, never again to see loved ones in this life. . . . Our colonists

¹⁰ Cf. *GdM*, pp. 8, 10.

An unsigned article in the *Evangelist* distinguishes four major waves of immigration from Lippe:

(1) A group of 229 souls who in 1847 came from Bremen to New Orleans and from there went up the Mississippi and settled, with the help of a Pastor Rauschenbusch in the St. Louis area, in Second Creek, Gasconade County. Most of these settlers became Presbyterian. Muehlmeier and Winter came with this group.

(2) Another group settled in Knox County, Indiana, sixty miles north of Evansville. They called their settlement Bethlehem and formed a union congregation with Lutheran immigrants from Ravensberg and Minden.

(3) A third group of about seventy families settled in northern Illinois, in Stephenson County near the Wisconsin border. Most of them were from the Amt Schwalenberg. Our informant describes them as "not decidedly Christian." They formed no congregation of their own, but many joined the Dutch Reformed Church.

(4) The Town Herman group, which seems to have been the most active group religiously.

("Lipper Gemeinden," *Evangelist*, March 8, 1862).

must have been firm and determined to resist the pleas and arguments of their friends and relatives, and brave as well to overcome the sadness of parting.”¹¹

The voyage itself demanded all the bravery the Langenholzhäuser could muster. Their ship, the *Agnes*, was a small sailing vessel crowded far beyond its legal capacity with four hundred passengers. Not even adequate sleeping space was provided. It was later reported that the young men had room only to lie on their sides and that at given intervals the command to turn to the other side was given. Sanitary conditions were deplorable. The ship was infested with “small parasites which torture the body.” Food supplies were inadequate and strictly rationed. Only ship biscuits (*Schiffszwieback*) and a bean soup made of “lukewarm salt water in which single beans chased each other like a herd of wild horses on the prairie” were in ample supply. Most painful was the short supply of drinking water.

As a result of the chaotic conditions aboard ship, disease was inevitable. Thirteen or fourteen of the passengers died, among them three of the Lippe colonists. One was a widower, Herr Schmieding, who left a daughter to complete the voyage. The second, Mrs. Friedrich Domeier, died in childbirth. She left four children including the newborn who survived the long and tedious journey to Wisconsin only to die just before the group settled permanently. The third was four-year-old Helene Bueker.

In all the trials of their eight-week voyage, the Lippers were sustained by their Christian faith. Regular services were held on shipboard, probably in the accustomed form of prayer meetings conducted by the “brothers” among them.

The passengers on the *Agnes* had bought passage for New York. The shipping company, however, broke its passage contract and landed its human cargo in Quebec, Canada, probably because there were more passengers on board than its license

¹¹ Arpke, pp. 3 f.

permitted under United States law. The passengers could have sued the company but lacked both time and the funds necessary to obtain justice. Instead they decided to set out for Milwaukee, Wisconsin.

The journey at that time was fraught with difficulties. Wherever possible travel was on the St. Lawrence River by boat or barge. Other portions had to be negotiated by train. The trains moved so slowly that the young men at times were able to jump off to get fruit from gardens and orchards nearby. At any sizable grade the male passengers had to get off and literally help push the train over the hill. This always happened under the greatest of merriment. In Buffalo, New York, our immigrants boarded a steamer, which brought them through the Great Lakes to Milwaukee. Here they expressed gratitude to God for having brought them safely to the end of the major portion of their journey.¹²

In Milwaukee the colonists were approached by land agents who told them of inexpensive forest land near Sheboygan. The original destination of the settlers had been Iowa. They were told now that land prices in the prairie were beyond the reach of the poorer among them and that there was an acute shortage of lumber in Iowa. The decisive argument may well have been that of the perils of a long overland trip far beyond the Mississippi River. Sheboygan, only sixty-five miles from Milwaukee, seemed a more realizable goal. The problem of destination was thoroughly discussed. Friedrich Reineking's word seems to have decided the matter. Convinced that the poorer members of the company would be unable to buy land farther west he reportedly told the group in their broad Lippe dialect: "*Nai, Kinner, wu wue bluewet, bluewt wue olle.*"¹³ The majority followed him to Wisconsin. A minority, however, struck out on its own and settled in the prairie near Freeport, Illinois.

The Wisconsin group purchased land in Sheboygan County, Wisconsin, in Howard township, which was later renamed

¹² Arpke, p. 7.

¹³ Arpke, p. 8: "No, children, where we stay, all of us stay."

Town Herman at their insistence. Each of the families acquired at least forty acres of land at \$1.25 an acre. This amount of land was considered quite adequate by European standards. Those who were well-to-do purchased eighty acres or more and assisted the poorer among them. The land, available through the sale of soldiers' claims, was not as much of a bargain as it had seemed in Milwaukee. As the colonists made their way through the dense forest west of Sheboygan, particularly after they had left the Green Bay road, something of the magnitude of their task must have dawned on them. Along the way one of their wagons was delayed because of a broken wagon pole. While the rest waited for the delayed wagon to catch up, they discovered in what is now section 15, Town Herman, a lone German settler known as *Offizier Dene*. He had arrived only three days before, but already he was the proud owner of a lean-to made of branches (*Laubhuetten*) and a natural pantry in a hollow tree, which demonstrated to the newcomers the rigors of pioneer life.

The Lippers arrived at their permanent home in sections 16 and 17, Town Herman, July 25, eleven weeks after they had left Germany. At the time immigration into Sheboygan County had just begun. The 1840 census gives the population of the entire county as 133. In June and December, 1846, a special census was taken in connection with the territory's application for statehood, which Wisconsin attained in 1848. In the eighteen months between the two census-takings, the county's population grew from 1,637 to 5,580.¹⁴

Pioneer Life Is Rough

The inexperience of the German settlers in pioneer life and their complete lack of contact with the more practical ways of American settlers added to their burdens. They erected *Laubhuetten*, temporary shelters made of branches, while they set

¹⁴ Cf. J. J. Schlicher, "Early Years of the Mission House," reprint from the *Wisconsin Magazine of History*, p. 2.

out to build permanent homes in their accustomed old country style. Instead of building their log houses in the American way from roughly hewn logs, they squared the logs with hand tools in order to erect two-story homes which seemed to them more in keeping with their own tradition. There was no scarcity of building material. Many of these early homes contained 2 x 2 foot beams and 18-inch boards. All building material, including windows, doors, shingles, and miscellaneous lumber had to be cut by hand from the huge trees of their forest. The tools they had brought were woefully inadequate. The short-handled German axes were better suited to split wood than to fell giant trees. Boards were cut on a primitive wooden frame which enabled two men to saw up and down through the log, one standing beneath it, one on top of it.

The construction of homes consumed much valuable time which might have been put to better use clearing the land for farming. The *Laubhuetten*, intended to provide temporary shelter only, gave little protection in bad weather. Ruetenik tells us that their owners had to protect their bedding during the frequent downpours by sitting on the precious feather beds.¹⁵

The moist weather and unhealthy living conditions brought on disease. Friedrich Reineking's wife passed away five weeks after the arrival of the colonists. Friedrich Stock, widower, also died in the first year, leaving three children. Both were buried in unknown graves somewhere near the road junction a mile north of the present Immanuel Church.¹⁶

Both Ruetenik and Arpke preserve vivid recollections of the arduous early days. The backbreaking task of the settlers was made even harder by the humid heat of summer, the myriads of mosquitoes, and the unaccustomed coarse diet consisting predominantly of salty and fatty foods. An occasional break in the monotonous fare was provided when the settlers killed one of

¹⁵ *GdM*, p. 12.

¹⁶ Arpke, p. 17.

the numerous deer in the forest. At night the frightening howl of the wolves could be heard. Bears carried away what few cattle the settlers had been able to purchase. In the forest wilderness many a man lost his way and had to spend the night in the bush. The whole settlement then had to leave everything else and conduct an anxious search for the missing.

A trip to Sheboygan was a major event. When after a strenuous ten-mile walk through the forest, the settlers arrived at the city to purchase supplies, they often lacked the ten cents necessary for lodging. In such cases, they slept in the street. Then straining under a bag of flour and other food stuff on their backs, they returned the following day. On the way they most likely met no one, except possibly some of the Indians who had a sizable camp at the present location of the village of Franklin.

Their common origin and Christian faith, together with their isolation from others, bound the settlers together in mutual assistance. Particularly Reineking and "old Bueker," one of the wealthier settlers, led the group with examples of Christian charity. The latter is said to have purchased forty acres each for two of his impoverished neighbors. One of these, after recovery from a serious illness, was reluctant to admit to Bueker that his family was without food. When Bueker learned of his neighbor's plight, he tactfully offered assistance: "*Sieh, hier hast du einen louis d'or. Ich hab ihn schon fuer dich eingesteckt gehabt.*"¹⁷ Reineking, likewise, was a veritable "staff of hope, always ready to assist in word and deed." He took four families into his home. "The stove pipes of their cookstoves penetrated the windows on four sides of his house like guns in the walls of a fortress. And a small fortress it was, a fortress in which the needy and burdened found shelter and the open hearts and hands of charity."¹⁸

¹⁷ "Look, here is a louis d'or [a French gold coin varying in value from four to five dollars]. I have had it tucked away for you for some time."

¹⁸ Cf. Arpke, p. 17 and *passim*; GdM, pp. 14 f.

Providentially, the settlers' first Wisconsin winter was mild. The cattle found sufficient food outside and did not require shelter, which could not have been provided in any case. The Lippers were able to conserve their meager funds by making use of the natural resources of their land. From the giant evergreens, they made shingles which they bartered in Sheboygan for the staples of life—flour, salt pork, clothing, and coffee. Shingle-making became a home industry during the winter months.

It proved to be a lifesaver in the hard second winter of 1848-49. Since the previous winter had been so mild, the settlers were not prepared for the continuing cold and snow in store for them a year later. The colony was buried in snow that covered the small clearings made the previous summer so that not even the stumps of the trees or log fences showed. The cattle were unable to find food in the forest or sufficient shelter in the hastily erected stables. Trees were felled in order to feed the stock with the smaller branches. Since most of the previous year had been used to build homes and fences, little time had remained to clear land and plant crops. The funds brought from the old country were exhausted. There were barely enough milch cows to provide for the needs of the settlement itself.

Some additional income had to be found if the settlers were to survive the winter. The shingle industry provided the answer. During the daytime trees were felled and moved laboriously through the deep snow by hand sleigh to the various homes. At night the whole family cut shingles in the light of *Kienspahns*, thin slivers of wood cut to provide match-like illumination.

The completed shingles were moved, again by hand sleigh, to the nearest path suitable for one of the three ox teams in the colony. One of these, affectionately known as *Fix und Peiter*, seemed to have gained a near monopoly on the shingle business, perhaps because they were the only team in the northern part of the settlement. Their owners, S. Luhmann and A. Nagel, were

compensated with goods and services by the unfortunate majority of the settlers who did not own a team of their own. One of the peculiarities of this legendary team was that they staunchly refused to climb hills. When they chanced upon the bottom of a grade, like the Pigeon River hill just west of Sheboygan, they would invariably stop and look about for help. The driver's disciplinary measures more often than not were to no avail. But since their habits were known, it was always possible to take a bundle of hay from the wagon, carried expressly for the purpose, and walk in front, which always caused *Fix und Peiter* to amble on.

During the first years of the settlement, a number of the younger men and girls left the colony temporarily to seek additional income. Some of the girls worked in Sheboygan households. The men found employment in Manitowoc, Two Rivers, and Chicago, or worked on channel construction in Illinois. Average pay was four to eight dollars a month. Some received their wages in goods. Most of those who had left returned with the fruits of their labor, which varied considerably. One, we are told, returned with a team of oxen, while others had to be content with only one or with a wagon. In one instance, a man worked for three months for a secondhand shirt.

In spite of the poverty of the first years, the settlement continued to grow. Year by year more land was put under cultivation. Most of the young people who had sought employment elsewhere returned and purchased additional land.

German Settlements Grow

In the fifties a new wave of immigrants, largely from Lippe-Detmold, began to arrive. The settlement expanded rapidly both numerically and geographically. In 1853 a sawmill was built at the Sheboygan River. A flour mill followed in 1855-56. The village of Franklin grew around these mills. By this time the Lippers were firmly established not only in the original

settlement but also in Town Sheboygan Falls, a few miles south of Town Herman, and in Towns Centerville, Newton, Mosel, and Rhine.

The Town Newton settlement dates back as early as 1847-1849 when a number of families from the Rhine Valley established homes there. Contact with the Lippers was made quite by accident when some of the Rhinelanders discovered their countrymen looking for lost cattle in the forest.¹⁹

Their first encounter may have been even more haphazard. Arpke tells of a man who in the early days of the settlement had lost his way in the forest and came upon the Lippers from the north. Since he could not understand their dialect he returned to his own people with the news that he had come upon a large settlement of Yankees a few miles to the south. The same man reportedly joined the Town Herman congregation a few years later.²⁰

The Lippe settlement, as we have seen, contained a nucleus of dedicated Christian lay people who furnished the religious and social leadership of the group. Religious services had been conducted regularly since the departure from the old country. As the settlement expanded the need was felt for a more permanent structure of religious and social life. Accustomed to the European parish system, the settlers felt that the basic requirements for a stable community were the services of a pastor and teacher. "Their Christian faith was of a sound churchly kind which could not be without the office of the Word, the wider Christian fellowship, and church order."²¹

Their first contacts with American churches seem to have been less than satisfactory. A Baptist minister visiting the settlement was not permitted to preach in the settlement after his "peculiar" views on infant baptism became known. The

¹⁹ *Gedenkschrift zur Feier des fuenfzigjaehrigen Jubilaeums der Sheboygan Klassis: 1854-1904* (Cleveland: Central Publishing House, 1904), p. 12. Hereafter cited as *Gedenkschrift*.

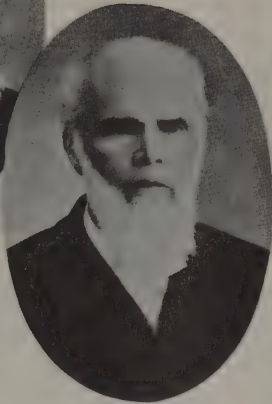
²⁰ Arpke, p. 38.

²¹ *GdM*, p. 15.

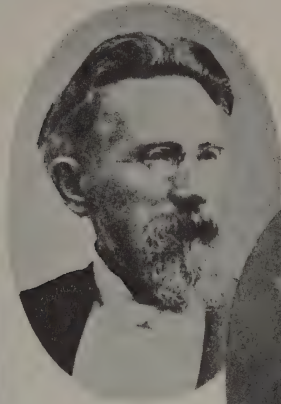
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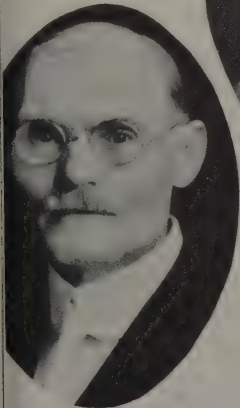


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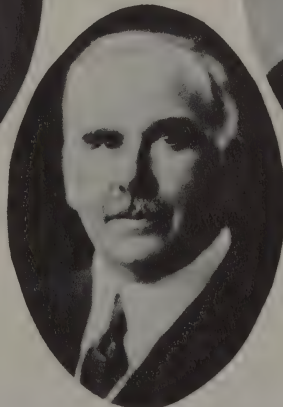
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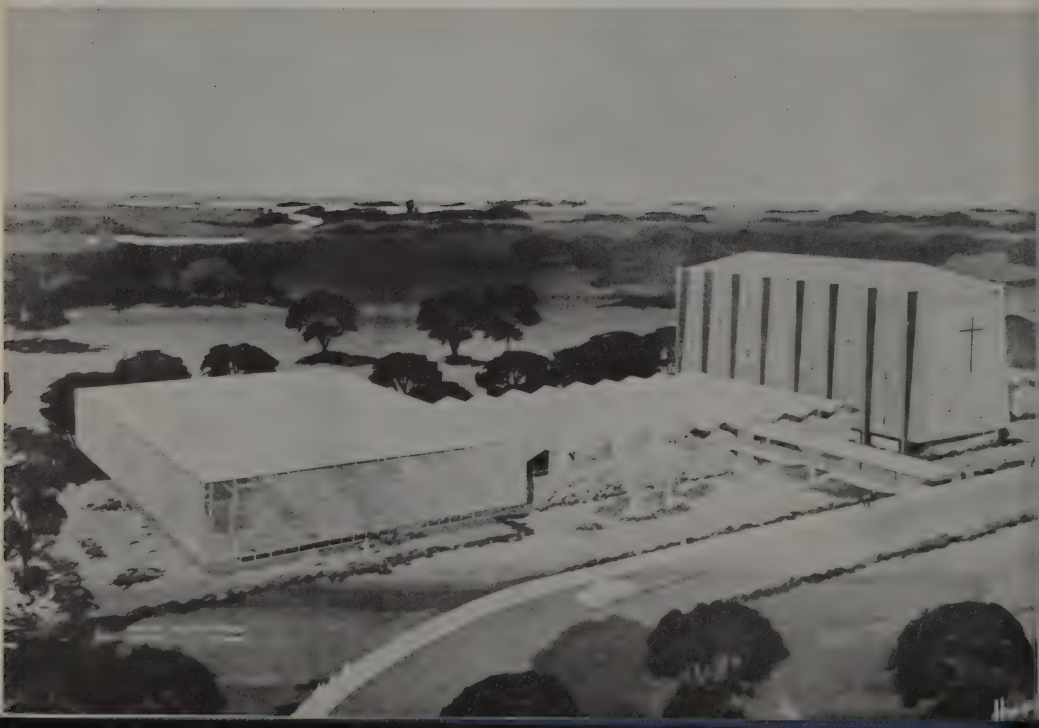


PAUL GROSSHUESCH



OLD CAMPUS: THE THREE BUILDINGS

FUTURE CAMPUS: THE STUDENT UNION - CHAPEL COMPLEX



Methodists made a more successful attempt to win the loyalty of the Lippers. One of their pastors, a Lipper himself, labored in the settlement with some initial success.²² At a critical juncture, a traveling missionary of the German Reformed Church, A. Berky, visited the settlement and told the Lippers of the Reformed Church in America. He preached and baptized a number of children. For the settlers he must have been a heaven-sent messenger. They had left their native land; now their beloved German Reformed Church had found them in their strange, new country. It is not difficult to imagine that they welcomed Pastor Berky as they would a familiar face in a crowd of strangers and that they saw in the church that had sent him a link between the old and the new. As a result of his visit, the Lippers determined to organize their church life in strict adherence to the principles of their Reformed faith.

An opportunity presented itself when the Rev. Caspar Pluesz came to Sheboygan in 1849. He was Swiss by birth and had studied under De Wette in Basel. He had been sent as an emissary of the *Langenberger Gesellschaft*, an organization that sought to provide a Protestant gospel ministry for the German immigrants in the West. Pluesz made some missionary efforts in Sheboygan and among other things engaged in a public debate with a freethinking schoolteacher. In 1850 he became the first pastor of the Lippe settlement in Town Herman, where he served until 1854. Pluesz is said to have been the first Reformed preacher in Wisconsin. He was soon followed by the first emissaries of the German Reformed Church who were instrumental in founding the Sheboygan Classis and the Mission House: Pastors H. A. Muehlmeier, J. Bossard, and H. A. Winter. Their arrival marks a new phase in the religious life of the German settlements.

²² GdM, pp. 16 f.

From Mission Zeal to Mission House

ON AUGUST 17, 1854, the three German Reformed pastors in Wisconsin, Hermann August Muehlmeier, Hermann August Winter, and Jakob J. Bossard, met with Elders Christian Stoelting and Hermann Helming at Town Herman "to form a classis according to the order of the German Reformed Church in the United States." They were joined by Johann Traugott Kluge, a candidate for the ministry, who had done missionary work near Manitowoc as an emissary of the *Langenberger Gesellschaft*.

Of the three, H. A. Muehlmeier had been the first to arrive in the field. He had studied at Mercersburg under Philip Schaff and had been sent to Wisconsin by the Tiffin Classis. He began work in Sheboygan early in 1853 and founded the Zion congregation in the same year. Progress in Sheboygan was slow. Many of the German immigrants there were freethinkers who under the leadership of a teacher named Belitz (Pluesz's antagonist) had in 1852 begun to hold meetings with the avowed purpose of abolishing Christianity. In the twenty-fifth anniversary booklet of the Sheboygan Classis, Muehlmeier recalls his early days in Sheboygan.

Often, when the missionary walked on the streets, he could hear remarks such as, "There goes the Reformed dog," and the like.

They thought to defame him with libelous and false articles in the papers. He was beset upon from all sides. A rented church was taken from him; a fire was started in a schoolhouse in which he had preached. Some building materials for a new church were stolen by night. Two men armed with sticks sought to rob him of collection money one night as he alighted from the boat. His character was attacked in a most shameful manner in an inflammatory pamphlet distributed in hundreds of copies both in the city and country.¹

A letter dated July 26, 1853, from E. V. Gerhart of Tiffin to Muehlmeier, written in response to what seems to have been a request for advice, throws further light on the situation. Professor Gerhart commends Muehlmeier for refusing to organize a "union" congregation in Sheboygan. He insists that new congregations among the German immigrants should be organized according to the constitutional form prescribed by the German Reformed synods and should be expressly Reformed in confession.

He cites two reasons why it is better to sacrifice quantity for confessional integrity. First, Gerhart considers it suicidal for Reformed pastors to build up the strength of other denominations because God has given a specific mandate to the Reformed Church and preserves her as a distinct church body. Second, Gerhart feels that the independent or "union" congregations are ill-suited to the needs of the German immigrants because they are particularly open to rationalistic influences. In this country, he says, it is necessary to organize either Reformed or Lutheran congregations and to have nothing to do with independent mixtures. He consequently advises Muehlmeier to proceed on the alternative of "either Reformed congregations or none at all," and promises in turn that he will intercede on behalf of the work with the synodical mission authorities in the West and, if no help is forthcoming, with those of the East as well.²

¹ H. A. Muehlmeier and E. Stienecker, *Wo ist Ruhe?* (Cleveland: Deutsches Verlagshaus, 1880), pp. 30 f.

² *DM*, pp. 13-15.

The second Reformed pastor in Wisconsin was H. A. Winter. Like Muehlmeier, Winter was a native Lipper who had come to the United States by way of New Orleans. He had studied at Mercersburg as early as 1850, and after working for a short time in the area of Upper Sandusky, Ohio, had come to Milwaukee in 1853 to attempt the organization of a German Reformed congregation.

Jakob J. Bossard arrived early in 1854. He was Swiss by birth and education, having earned a double doctorate at the University of Basel at the age of twenty-two, where he had also taught for some time while he continued his studies in ancient languages. In 1847 he emigrated to the United States with the intention of entering the ministry. He spent a year at Mercersburg in additional study and teaching. Ordained in 1848, he served his first pastorate at Fort Wayne, Indiana, where he ministered to German and French immigrants, preaching in English as well. In 1854 he accepted a call from the Lipper congregation, Immanuel Church of Town Herman, as a successor to Caspar Pluesz.

Sheboygan Classis Is Born

The decision to form a Wisconsin classis must have been made prior to Bossard's arrival on the field. Bossard came to Town Herman with an authorization of the Ohio Synod, granted in July of 1854, to form a new classis. In the same month the three Wisconsin missionaries also obtained a formal dismissal from the Tiffin Classis with the understanding that they would organize a separate classis.³

On August 17, 1854, they met at Town Herman with Elders Hermann Helming and Christian Stoelting to organize the new classis. Candidate J. T. Kluge, the missionary of the *Langenberger Gesellschaft*, was also present. He had been educated by this society in Germany, sent directly to Wisconsin in the

³ *Gedenkschrift*, pp. 13 f.

previous year, and had begun work in the vicinity of Manitowoc. Since June, 1854, he had served a Reformed congregation of Rhinelanders in Town Newton.

The historic meeting was held in the first building of the Lipper congregation, a two-story log structure which provided living quarters for the pastor on the second floor and a meeting room for the congregation on the first. The session opened with a public service in which Dr. Bossard addressed the congregation with a sermon on Psalm 123:2. Afterward, the classis organized itself. The substance of the organizing resolution has been preserved in various sources.

Whereas, the Synod of Ohio and neighboring states of the German Reformed Church have authorized the organization of a new classis; and, whereas, the required number of elders and pastors is present; and, whereas, the pastors have obtained honorable dismissal from the Tiffin Classis; be it resolved, that those present organize themselves into a classis according to the constitution of the German Reformed Church, which shall be known as *Sheboygan Classis*.⁴

Bossard was elected president, Stoelting treasurer, and Muehlmeier secretary.

With the characteristically Reformed regard for doing things "decently and in order," the new classis made it its first official item of business to approve formally the call of Bossard to Immanuel and recognized the latter as a charge. It then examined and licensed Candidate Kluge and complied with his request for membership in the classis by appointing a committee for his ordination and installation at Ebenezer, Town Newton. The members of the classis formed themselves into various committees for the installation of Pastors Bossard and Muehlmeier in their respective charges, and for the dedication of church buildings at Ebenezer in Town Newton and at Zion in Sheboygan.

⁴ GdM, p. 20; *Gedenkschrift*, p. 14; DM, p. 22.

Pastoral reports and the *Religionsbericht*, a kind of "state of the church" message, were read and accepted.

The new classis was, of course, pitifully small. Its first apportionment budget totaled \$38, of which Town Herman was to raise \$20, and Sheboygan, Newton, and Milwaukee \$6 each. By 1857, three years after it was founded, the classis numbered a total of 347 confirmed members served by the same four preachers. Winter had been forced to abandon work in Milwaukee and had come to Town Sheboygan Falls where he organized the Saron congregation.

Missions Get Priority

Undaunted by their small number, the members of classis, lay and clergy alike, were moved by truly missionary zeal. The western wilderness was for them a rapidly opening field, white unto the harvest, which had to be won for Christ and his Church. The collection for the Sunday following the very first meeting of classis was designated for home missions. At its second session in Sheboygan in 1855, classis made a formal request to the Synod of Ohio for a traveling missionary to visit Wisconsin, Iowa, and Minnesota.⁵ The synod did not respond, and overtures to Eastern Synod seem to have been equally fruitless. The *Religionsbericht* of 1857 criticizes the indifference of the synodical authorities. It points out that Sheboygan Classis had done more than any other in support of the churches' causes and institutions.⁶ Does the church, the report asks, expect to harvest in Wisconsin before the seed has been sown? There is a note of impatience with the apathy, real or imagined, of synod to the missionary zeal of classis.

⁵ DM, p. 26.

⁶ The four congregations composing Sheboygan Classis collected \$129 for benevolences in the year preceding this report, a truly remarkable achievement in view of the fact that they were composed of recent immigrants who had not yet finished the task of clearing the forest. Cf. *Gedenkschrift*, p. 15.

Much could be done in this state, if only the means and suitable personnel were available. Since both are lacking, we can only bemoan the loss and harm that come to our church. We desire that Zion be built among us as well. May the Lord in his grace remember his people soon and gather the scattered members of his church in the forests of Wisconsin.⁷

One can only conjecture as to the reasons for the church's failure to rise to the challenge. The Eastern Synod was at that time already rapidly becoming an "English" church. It was also preoccupied with a serious theological controversy. The resources of the Ohio Synod, on the other hand, were quite limited; and it is therefore not impossible that the work in Wisconsin was considered, as the *Religionsbericht* charges, as that of stepchildren far away. Indeed, the suggestion seems to have been advanced that it would be best for the German Reformed people in the West to look for help elsewhere, to abandon the distinction between "Lutheran" and "Reformed," and to establish union congregations.⁸ While this suggestion seems logical in the context of Schaff's and Nevin's teaching in the East, it must have seemed monstrous to the conservative West.⁹ The Wisconsin preachers felt themselves abandoned. It is to their credit that they sought ways of helping themselves and that they remained loyal to the church when their pleas for help remained unanswered.

A special meeting of classis was held at Immanuel Church on June 27, 1857, to explore ways of meeting the missionary challenge. It was proposed that classis form its own missionary board since no effective assistance could be expected from the synods. This step was a significant departure from accustomed practice. Classis, in effect, was taking over functions normally

⁷ DM, p. 27. Muehlmeier wrote a few years later: "We did indeed knock at the door of the treasury of the mission authorities of our mother church, whose children we were honored to call ourselves; but children far away are easily overlooked. Up to this day nothing has come to us from this source." (*Evangelist*, October 16, 1861)

⁸ Cf. GdM, pp. 23 f.

⁹ Cf. *supra*, p. 19.

reserved for synod. There were, indeed, some reservations. One of the members wondered whether such action would strain relations between classis and synod, and another felt, quite justifiably, that to take matters into their own hands would be beyond the resources of the small classis. But the urgency of the situation and Winter's missionary zeal carried the day.¹⁰ A resolution establishing a Mission Committee was carried unanimously.

Since the spiritual need of our German countrymen here in the West is constantly before us, we feel obliged to extend our own missionary efforts to the limits of our strength. In order to accomplish this task successfully, we resolve to elect a Mission Committee which shall administer all income and disbursements, assign fields to missionaries who may become available, and report on missionary work. We urgently request the assistance of our brethren in East and West.¹¹

At the next annual meeting of classis in Ashford, Fond du Lac County, Wisconsin, on October 20, 1859, the Mission Committee presented its rules for adoption.

1. The Mission Committee shall supervise the existing mission fields, seek new fields, and explore their possibilities.
2. It shall faithfully administer all mission funds and see to it wherever disbursements are made that the property of the church is properly secured.
3. It shall send suitable men to the mission fields in accordance with the rules of the church.
4. It shall thoroughly examine, both as to their Christian life and their calling to the ministry, those who desire our help in training for such ministry. Unanimous vote shall be necessary for admission. The committee shall examine any possible misunderstandings between teachers and students and decide upon discharges, if necessary.
5. Every missionary shall report quarterly to the committee. The committee shall assist him as far as possible in word and

¹⁰ Winter says in a letter preserved by Arpke that at the 1859 classis meeting he talked himself hoarse in favor of the mission project. Cf. Arpke, pp. 30 f.

¹¹ *DM*, pp. 27 f.; *GdM*, pp. 25 f.

deed. It shall also urge the respective congregations to do their duty.

6. This committee shall reimburse the travel costs of missionaries only when they have been incurred by its order or with its permission.
7. The classis elects and replaces members of this committee for indefinite terms of office.
8. The committee shall report at the annual meeting of classis. It shall correspond with our friends and shall supply the church papers with news items.
9. The other members of classis shall not engage independently in missionary activities, but shall be ruled in this matter by agreement with the committee.
10. The committee shall meet at the annual meeting of classis, and in addition at least quarterly.

The first Mission Committee was formed of Pastors Muehlmeier and Kluge together with Elders Helming, Stoelting, and Reineking. Kluge was elected treasurer, in charge of the total assets of \$78.13. It is difficult to imagine a more ambitious undertaking with more limited resources. When the rules were drafted, they were unrealistic, to say the least. Almost half of the membership of classis was needed to serve on the committee. There were no missionaries to send. The field was huge, covering the area of three large Midwestern states: Wisconsin, Minnesota, and Iowa. Yet as early as 1863, the committee could report to classis that work in all three states was under way and eight missionaries had been placed. In spite of extremely limited financial resources, "the work grew under their hands." Fifteen requests for preachers had been received in two months. With an understandable note of frustration, the committee ended its report with the statement that twenty-five faithful messengers could begin work immediately, "if we only had the necessary means."¹²

The amazing fact is that the Mission Committee of the tiny Sheboygan Classis somehow managed to find the means. Already

¹² *Gedenkschrift*, p. 17.

at its first meeting it instructed two of its members to publicize its efforts in the church papers.¹³ The presence of H. J. Ruetenik, editor of the *Evangelist*, official organ of the German-speaking churches of the Ohio Synod, at the special meeting of classis in 1859 may have impressed upon the committee the importance of proper publicity. Dr. Ruetenik had come to Wisconsin to preach at the mission festival of the Town Herman congregation. He had long been militantly interested in missionary work among the German immigrants and had pressed this cause at the Ohio Synod. His somewhat one-sided advocacy of this, and other interests, before the church led to considerable tension which at one time resulted in his release from the editorship of the paper he had founded.

His report in the *Evangelist* graphically illustrates the conditions at the time. He had come to Sheboygan by steamer and negotiated the last thirteen miles to the Lippe settlement by western buggy, "a boxless wagon chassis with two long boards running from the front to the back, on which the travelers sit next to each other and are comfortably rocked back and forth." He was impressed by "Muehlmeier's gentle mildness, Bossard's scholarship, Kluge's thoughtful thoroughness . . . all invigorated by Winter's fiery zeal!" The Town Herman congregation impressed him with its cordiality and Christian charity. It seemed to him, he says, that God had led this congregation through persecution from its homeland to Wisconsin for the express purpose of becoming the core and center of the Reformed Church in the West. "By his grace," he continues, "he has replanted here a believing congregation which firmly adheres to the ancient Reformed doctrine of free grace and to the old firm discipline. Around this church five other congregations have already been formed, for all of which we are more or less indebted to her. To God belongs the honor!"¹⁴

¹³ DM, p. 29.

¹⁴ "Auf Reisen," *Evangelist*, July 13, 1859.

Missionsfest Introduced

In the same issue of the *Evangelist*, Ruetenik reports on the *Missionsfest*. The celebration of mission festivals was a custom brought by the settlers from the old country. In the early days of the settlement, old Father Reineking used to say that only two things were lacking in Wisconsin—mission festivals and apples.¹⁵ At the request of Immanuel Church, the second annual meeting of Sheboygan Classis decided to sponsor an annual mission festival. The first of these was observed on August 17 of the same year at Immanuel Church. Thus, the Lippers had their mission festival possibly even before they got around to growing apples, an order of events worth noting in our materialistic age.¹⁶

The early mission festivals brought visitors from far and wide. The 1859 service was attended by wagonloads of guests from Lowell and Ashford, a Swiss congregation which had joined the classis in 1858. Some had traveled more than eighty miles to attend the festivities. No doubt, the intellectual stimulation and congenial fellowship of the mission festivals provided a welcome antidote to the austerity and loneliness of pioneer life. But they were more than social gatherings. When the early Reformed settlers gathered for their annual *Missionsfest*, they gave a vivid testimony to the vitality of their faith. It seems hard to believe that they were not only willing but apparently glad to listen to four sermons and a lengthy Bible study all in one day! Ruetenik captures the flavor of these early mission festivals:

Sunday morning we preached first on Psalm 2, and sought to show how the present times of war serve to glorify Christ, who appears therein as the avenger with an iron scepter. Brother Brecht followed with a sermon on the gentleness of the same Savior, so that the picture of Christ was thereby completed, and he was shown not only as powerful, but as gracious as well. In the afternoon Brother J. Bossard preached about the continuing

¹⁵ GdM, p. 22.

¹⁶ Cf. GdM, p. 22; *Evangelist*, Oct. 15, 1856.

power of the gospel promises in the extension of the kingdom of Christ. He showed, with many illustrations from the field of missions, that God's blessing and help have not been withdrawn from this holy work and that we may rely upon him in faith. Brother H. A. Winter preached next about the perdition and darkness of men who do not have Jesus, the crucified, and his light. He showed to the assembled congregation a genuine idol which formerly had been worshiped and which had been brought to America from one of the Society Islands. It had a horrible grimace and gave us a clear understanding of the sad plight of the heathen.¹⁷

Ruetenik says that the evening of the same day was taken up with Bible study, under the direction of Muehlmeier, in which pastors and congregation participated. Members of the congregation "gave clear and strong testimony of their Christian perception grounded in the teachings of Holy Scriptures." The program continued Monday with additional Bible study and services. Ruetenik was especially impressed with the sacrificial giving of the members. "Many who really lacked many of the things considered necessary for adequate comfort, denied themselves the purchase of new clothes and the like, sold butter, eggs, and sundry items, and saved the proceeds, just so they could celebrate the *Missionsfest* with a joyous gift."¹⁸

The sacrificial interest of laity and clergy in the cause of missions, expressed and nurtured in the mission festivals, proved the foundation of the most extraordinary achievement of the Sheboygan Classis; namely, the establishment of the Mission House. There can be little doubt that the driving force behind this daring venture of faith was Pastor Winter. He was a man of immense personal drive whose enthusiasm and zeal seem to have known no bounds. Not unlike the apostle Paul, he would travel from one mission field to another, staying just long enough to organize a congregation. His was the task of planting; the watering he left to others. He founded thirteen congregations in

¹⁷ "Missionsfest der Sheboygan Klassis," *Evangelist*, July 13, 1859.

¹⁸ *Ibid.*

Wisconsin alone and brought an additional nine into the fellowship of Sheboygan Classis.¹⁹

Winter's legendary *Missionsschimmel* (missionary white horse) may well have been one of the most widely traveled horses in the entire Midwest. Winter, as we recall, had abandoned his unsuccessful attempt to organize a congregation in Milwaukee in 1854 and had come to Town Sheboygan Falls. There he succeeded in organizing the Saron congregation. By the end of 1857 a parsonage and church had been built. This done, he looked for new fields of endeavor. "I felt the field for my activity becoming too narrow. Since reports were coming in of fields lying untilled in the interior of the state, I advertised for contributions to buy a horse for missionary trips, and was successful."²⁰ For some unknown reason, Winter found his horse in Fort Wayne, Indiana, which gave *Missionsschimmel* and *Missionar* ample opportunity to get acquainted on the long trip back to Sheboygan, made additionally hazardous by widespread flooding at the time.²¹

Winter's interest in a German training school for preachers is said to have originated as far back as his student days at Mercersburg. While serving at Upper Sandusky, Ohio, in 1853, he had prepared J. J. Brecht for the Christian ministry. From his new base of operations at Lowell, Wisconsin, in Dodge County, where he had gone from Sheboygan Falls, Winter made extended missionary trips into southern Wisconsin. This experience strengthened him in the conviction that a German training institute for preachers was indeed most urgently needed. Schlicher preserves a typewritten statement by J. W. Grosshuesch, for many years professor at the Mission House, which indicates that Winter and Bossard joined in training students

¹⁹ Cf. Arpke, pp 28 f.

²⁰ Cf. Schlicher, *op. cit.* p. 10. The campaign for the *Missionsschimmel* was given considerable publicity in the *Evangelist*. Judging by the correspondence it evoked, it caught the imagination of the church even in the East.

²¹ Arpke, p. 40.

for the ministry as early as 1855.²² According to this account, the members of classis corresponded with Reformed Church authorities in Germany and Switzerland, asking for ministerial assistance. Bossard is said to have received a reply from Dr. Zimmermann in Basel which suggested that they educate their own preachers. Zimmermann evidently felt that Bossard was quite competent to do so. J. W. Grosshuesch says his father was one of the first trainees.

The pressing need for more preachers compelled them [Bossard and the other ministers in Wisconsin] to consider Dr. Zimmermann's advice. He had promised to send them a young man, Henry Korthuer. Now, when Tillman Grosshuesch, during the summer vacation of 1855—he had just spent two years at Tiffin and was at the point of entering the theological seminary there—came to Town Herman to the *Missionsfest*, the preachers of the Sheboygan Classis said to him: "We intend to begin the education of ministers here. You do not need to make the long trip to Tiffin; you can continue your studies here." Accepting the invitation, he rented a few rooms in the house of Simon Steffen [a farmer living nearby] and in the fall of 1855 came to Town Herman. Henry Korthuer had also arrived and was living at the parsonage of Immanuel Church with Dr. Bossard. . . . There was, to be sure, no school building in existence. But there were two ministers to serve as teachers. Naturally the main burden in the education of the two students fell to Dr. Bossard, and twice a week they walked to Saron Church to Pastor Winter, who chiefly gave them instruction in English. The instruction at both places was carried on in the parsonages. It was not private study under a minister. Tillman Grosshuesch had wanted to take a regular course of study, and for this reason had previously gone to Tiffin. When he was told that they intended to educate ministers here, it meant for him a change of schools. The place of his former principal teacher, Dr. E. V. Gerhart, was now taken by Dr. Bossard.²³

The two men completed their course of study in 1857 and were duly ordained into the ministry of the church.²⁴ Schlicher

²² Cf. Schlicher, pp. 5 f.

²³ Quoted in Schlicher, p. 6.

²⁴ Tillman Grosshuesch was examined and licensed at the 1857 meeting of classis. (*Evangelist*, August 1, 1857)

attempts to show that the course of instruction given in 1855-57 was regarded by classis as a continuous venture which naturally would lead to the establishment of a mission institute. In support of his views he quotes D. W. Vriesen who said that Muehlmeier offered to provide housing for students as early as 1858 when he moved to Town Herman, and that Bossard, who had succeeded Winter at Saron Church, declared himself ready to give them instruction at his parsonage.²⁵ Such an arrangement was used later as an emergency measure until the first building of the Mission House could be erected.

Mission House Conceived

But the evidence does not seem to warrant Schlicher's conclusion that the training of Korthueuer and Grosshuesch was, for classis at least, a conscious first step in the establishment of a school. Rather, the idea of a mission institute took hold very slowly under the constant prodding of the indefatigable Winter. First stirrings of the idea are found in the minutes of the classis meeting at Saron Church in December, 1857:

The need for an academy has been felt among us. We shall attempt to found such an institution in the city of Sheboygan.²⁶

At the special meeting of classis in June, 1859, which led to the formation of the Mission Committee, the matter was debated at some length.²⁷ Winter said that "some of us saw this [the formation of a committee] as the beginning of greater developments, an expectation which was indeed fulfilled in time."²⁸ This definitely seems to be a reference to the Mission House. At the regular session of classis in October of the same year, the

²⁵ Cf. Schlicher, p. 7. We have been unable to trace Schlicher's source.

²⁶ Cf. *Evangelist*, December 23, 1858. Quoted in *DM*, p. 34, "*Kurzer Bericht ueber die Verhandlungen der Sheboygan Klassis*."

²⁷ Cf. a private letter of Winter quoted by Arpke in which the former claims to have talked himself hoarse on this and other missionary issues.

²⁸ Arpke, p. 31.

matter was again brought up. The rules of the Mission Committee imply plans for some sort of ministerial instruction, although rule No. 4 is general enough to cover both private and institutional instruction.²⁹ Classis at that time agreed that "a German mission institute in the West is an urgent necessity,"³⁰ but still stopped short of a decision to "go it alone."

The idea of such a mission institute had been debated extensively throughout the church at various meetings and in the church papers. In May and June, 1859, a rather lengthy article appeared in the *Evangelist*, written by Pastor Max Stern of Galion, Ohio, entitled "*Deutsch-Reformierte Missions-Anstalt*."³¹ Stern proposed the establishment of a mission institute along the lines of the Barmen and Basel institutions to meet the growing need for German missionaries in the West. He was critical of the Eastern seminary, partly because of its predominantly English character, its academic orientation, and the considerable cost of the theological education offered. He proposed a school with a more practical curriculum, partially supported by the labor of the students themselves, in which students would be trained in the essentials of the biblical faith with strong emphasis on the practical aspects of the ministry. Stern felt that such a school could fill the urgent need for German pastors and missionaries without coming in conflict with the existing institutions of the church.

Pastor Stern's article is an indication of the widespread interest in the project which agitated the Sheboygan Classis. The vitality of classis is evidenced by the fact that while others talked and wrote, this small body slowly and ponderously but inevitably moved to action. At its annual session of 1859, classis had received an offer of ten acres of land near Watertown,

²⁹ Cf. Arpke, p. 28.

³⁰ *GdM*, p. 27.

³¹ *Evangelist*, May 25, 1859, and June 1, 1859. Sometimes the word *Reformiert* appears in early documents as *Reformirt*; in this history the more common spelling has been used.

Wisconsin, with an option to buy additional property at \$15 an acre from Georg Joerris, a member of Winter's congregation at Lowell.³² It seems that Winter was trying to prod classis into action. He later recalled the crucial discussions of 1859.

In December of 1859 we had another special meeting of classis. Finally, I again brought up the project [of founding a mission institute]. It was said that I should first put the money on the table, for going into debt was out of the question. Another scornfully poured cold water over what he did not comprehend and said, "I know there won't be a Mission House even six years from now." This was 1859. In 1862 the house had been built.³³

In his impatient way Winter seems to have overlooked the fact that the discussion had moved from the basic question, whether classis should undertake the project at all, to the secondary one of financing it. By December of 1859 even the die-hards seemed to have been committed to a *Missionshaus*, provided that means could be found. Winter may have succeeded in pushing the issue with his offer of land by way of Joerris. Two lay members of the Mission Committee, Friedrich Reineking and Christian Stoelting, rose at the first session of the committee on December 1, 1859, with an offer of ten acres of land in Town Herman "for an institution where devout youths may be trained for the ministry."³⁴ At the next annual meeting of classis in Lowell in October, 1860, a third offer was received from the town of Mayville.

By the end of 1859, classis seems to have been firmly committed to the project. The Mission Committee, in special session on Monday, July 1, 1860, met to discuss the concrete steps looking to the establishment of the school. It was decided "to build a Mission House in the Immanuel parish, Town Herman, Sheboygan County, Wisconsin." The Mission Committee was to select the exact location in the parish from the various building

³² Schlicher, p. 12; Arpke, p. 31; *GdM*, p. 27.

³³ From the letter quoted by Arpke, p. 32.

³⁴ Cf. *DM*, p. 34. This Reineking was a son of the patriarch.

sites offered. Finally, it was agreed "that the Mission Committee may make whatever preparations it may deem necessary and proper even before the regular session of classis."³⁵

As far as can be determined, this is the first time in the official records that the proposed institution was called *Missionshaus*. Winter later made much of the name and the fact that he had first used it in connection with the proposed institution. Up until then the words *Missionsanstalt* and *Missionsinstitut* had been used. In April of 1860, Winter had written an article for the *Evangelist* entitled "*Gedanken ueber das Missionshaus*."³⁶ It repeated in part what Stern had presented the year before. But it also provided a glimpse of Winter as a missionary strategist. He conceived of the *Missionshaus* as a fortress of the gospel in an alien country, an armory, through which, from a strategic vantage point, the territory might be firmly won. Winter pointed out that other educational institutions such as Tiffin, Heidelberg, Marthasville, Springfield, and Wittenberg had precisely this effect of securing the surrounding territory for their respective churches. In order to provide missionary preachers for the German immigrants in the West, suitable to the German tastes and customs, a *Missionshaus* like the German institutions at Barmen and Basel was needed. The immigrants were familiar with this kind of institution, since they used to support them in the old country. Winter argued for Wisconsin as the best possible site for the proposed Mission House because of the concentrated German immigration there. He specifically suggested the Watertown site and gave the impression that there was considerable sentiment in favor of locating the school in southern Wisconsin.

As it turned out, the *Missions-Komitee* agreed with Winter on the name *Missionshaus* which, as he felt, "*hatte den besten*

³⁵ DM, p. 35. Present at this meeting were Pastors Bossard, P. Joeris, Schiller, Kluge, and Elders F. Stockmeier, F. Domeier, and C. Stoelting.

³⁶ *Evangelist*, April 18, 1860.

Klang" (sounded best).³⁷ But the committee disagreed with him on the location for the reason that the Town Herman site promised better prospects of congregational support, a factor which may indeed have been decisive for survival in the early years.

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Winter's article and the publicity following the actions of classis created an immediate response throughout the Ohio Synod. In May, 1860, Pastor P. Greding followed Winter with an *Evangelist* article in support of the proposed *Prophetenschule*. He appealed to the reader "to be cheerfully ready to contribute his mite for the new building when the call is issued."³⁸ At the Ohio Synod meeting in the same month a synodical committee urged synod to proceed as quickly as possible with the founding of a *Missionsanstalt*, but made no mention of the efforts of Sheboygan Classis. The committee report was tabled for another year!³⁹ The German Pastors' Conference, in session at Galion, Ohio, in May, 1860, showed considerably more enthusiasm. It appointed Pastor J. H. Klein as "agent" for the *Missionshaus*. He immediately started to appeal to the churches for funds and students. In February, 1861, he wrote:

So you see, good friends of our cause, that a small beginning has been made, which without doubt shall unfold in greater blessing in the future. What many brothers in East and West have desired for so long has now come to pass under God's gracious providence in such a simple way. There in the far Northwest, where scattered members of our church live by the thousands, the banner of our precious confession has now been planted. Who can do anything but rejoice in this venture? Our cause in Wisconsin will not compete with either Tiffin or Mercersburg, but complement both. And we expect that the Mission Institute will become for the far West what our two existing institutions have become for their territories.⁴⁰

³⁷ Cf. Arpke, p. 31. ³⁸ *Evangelist*, May 23, 1860.

³⁹ *Evangelist*, June 13, 1860.

⁴⁰ *Evangelist*, February 27, 1861.

In a report on the missionary activities of Sheboygan Classis in mid-October, J. T. Kluge mentioned almost in passing:

Finally, it is to be noted that a few students may now receive instructions from Dr. Bossard and Dr. Muehlmeier, in whose congregations provisions can also be made for their room and board.⁴¹

In his report on the classis meeting of 1860, Kluge was more explicit.

Everything is ready for the admission of students who wish to be trained in the fashion of the [German] mission institutes. There are some prospective students, but none have entered as yet. Furthermore, through the good offices of the Association for Protestant Germans in America at Langenberg and the Berlin Association for the same purpose, a library has been collected for our classes from Christian friends in Germany. With gratitude and gladness we received the letters from Berlin and Langenberg, telling us that the books had been sent. The catalog lists 382 volumes. Brothers Bossard, Winter, and Schiller were added to the [Mission] Committee by election.⁴²

At the same meeting the Mission Committee was authorized to draft a code for students, and a subcommittee was formed to obtain a blueprint for a building to be constructed the following spring.

First Student Enrolls

All was now in readiness for the arrival of the first student. The Mission Committee met on December 6, 1860, to consider three applications for admission. The disposition of these is characteristic of the deliberate and unhurried ways of the committee, then composed of Pastors Muehlmeier, Kluge, and Schiller, Dr. Bossard, and Elders Helming, Reineking, and Stoelting. (Winter was absent because of illness.) Under rule No. 4 of their *Statuten*, they set out to "test the spirits." Christian Schoepfle, the first to apply, was accepted. The second, Gehring,

⁴¹ *Evangelist*, October 17, 1860. According to a previous item (September 26), Pastor Klein intended to confer with the brothers in Wisconsin concerning the *Missionsanstalt*.

⁴² *Evangelist*, December 12, 1860.

was told he could come at his own expense. Application of the third was rejected.

Christian Schoepfle, of Sandusky, Ohio, became the first student of the Mission House. He arrived at the Immanuel parsonage on December 26, 1860.⁴³ The exact order in which those who immediately followed him arrived at the school cannot be established with any degree of certainty. The most authentic information available is Kluge's report of the first Mission Committee session of 1861, which is worth noting in its entirety.

On January 31, the Mission Committee of the Sheboygan Classis held a meeting. Brother Muehlmeier as chairman invited us to his home, as there was some urgent business before us. Those present were Brothers A. Muehlmeier, T. Kluge, C. Stoelting, H. Helming, F. Reineking. Absent were Brothers A. Winter, J. Bossard, C. Schiller, which may have been due to the inclement weather.

Before the committee was the life history (*Lebenslauf*) of a teacher who applied for training for the Christian ministry. He was accepted and we shall correspond further with this brother.

Also, a young man came to us by the name of Czigan, who had been sent to us by Brother Klein, who also recommended him. After we had become acquainted with him ourselves and seen reports of his former work (*Zeugnisse*), we were encouraged to admit him to our institution for further instruction. Since he had been trained as a teacher in Germany and been active in this field for some time, partially with the Evangelical Association in Elberfeld, he has a good basis of knowledge and practical experience so that he will not have to spend much time in preparation.

Also, we examined the life history of a twenty-year-old youth who applied for admission. Since he is known personally to all members present, he was admitted and will begin his work shortly. One brother, namely Schoepfle, has been here for some time and was accepted previously.

⁴³ There are many reasons why it is difficult to fix an exact date for the beginning of the Mission House. The Sheboygan Classis made a definite decision to proceed with plans in 1860. In that same year the first student arrived. But it was not until 1862 that the first building was erected. Hence it is that date—1862—that is taken as a basis for anniversary celebrations.

In addition to these three, a fourth will probably come in spring from Germany, recommended by Brother Schiller. The present students are given board and room by individual friends. It is quite natural, however, that under such circumstances we are thinking of erecting a building, especially since we receive encouragement from all sides, and it seems that the Lord himself looks with favor upon our intention. It may be assumed that our classis at its next meeting will decide this matter definitely.

For this reason, the advice and assistance of all brothers interested in this cause will be appreciated and most welcome.

Furthermore, the committee examined and adopted rules for a library which we hope to receive shortly. A copy shall be sent to the *Langenberger Verein*, as requested, accompanied by a letter expressing our gratitude.

After disposing of many minor items the committee adjourned until the first Thursday of May at Sheboygan.

On behalf of the committee: J. T. Kluge.⁴⁴

On the basis of other sources it is possible to conjecture that the student whose *Lebenslauf* was before the committee may have been August Becker.⁴⁵ The name of Czigan, who did not stay at the school, is found only in Kluge's account. He is the student whom Klein says, in an *Evangelist* article dated February 27, 1861, he sent to the Mission House. The same article says that three students had been admitted, but it does not specify whether they had arrived in Wisconsin. The third student mentioned by Kluge is easily identified as Hermann Helming, a member of Immanuel congregation. At the mission festival in Schiller's church, Ebenezer, Town Newton, on June 30, 1861, the Mission Committee admitted Johannes Joth, who was present at the meeting. He may have been the student from Germany recommended by Schiller in Kluge's account. At the German Pastors' Conference in Indianapolis in mid-1861, Bossard reports the number of students as four.⁴⁶ The same figure is

⁴⁴ *Evangelist*, February 20, 1861.

⁴⁵ Praikschatz says in *GdM* that already on January 31, 1861, the second student admitted was August Becker "whose life history was before the committee," p. 37.

⁴⁶ *Evangelist*, September 14, 1861.

given by Muehlmeier in October of that same year.⁴⁷ Almost certainly these were Schoepfle, Becker, Helming, and Joth.⁴⁸

The students at first received free room and board either at the parsonage or with members of the Immanuel congregation. Bossard and Muehlmeier shared their instruction. All except Helming had some previous training. The course of instruction was adapted to the educational level of each individual student. Several times a week the students would walk the four miles from Immanuel to Saron, *mit dem Butterbrot in der Tasche* (with butterbread sandwiches in their pockets), where Bossard taught biblical languages as well as secular and church history. While Bossard laid the academic groundwork, Muehlmeier introduced the students to the practical aspects of the ministry. He taught dogmatics, hermeneutics, and homiletics.⁴⁹ Both men complemented each other admirably and throughout their long association also seem to have worked together harmoniously.⁵⁰ At first, neither of the professors received any compensation for their work. Later Bossard was given the princely sum of \$15 annually which was, however, soon raised to \$100. Muehlmeier taught without remuneration as long as he was the pastor of Immanuel Church.

At the meeting of the Mission Committee in December, 1860, just prior to Schoepfle's arrival, the committee, functioning now as a Board of Trustees for the school, set up a series of rules governing the conduct of students. Their monastic austerity

⁴⁷ Cf. "Eine Reise durch Wisconsin," *Evangelist*, October 19, 1861. Also *GdM*, p. 36.

⁴⁸ The Mission House catalog of 1884-85 has a list of all students who studied at the school up to that time. It lists five students as admitted in 1861: Christian Schoepfle, August Becker, Hermann Helming, Johann Gehring, and Johann Joth. All five completed the course and became ministers of the church. Cf. *Katalog des Missionshauses in 1884-1885* (Cleveland: Deutsches Verlagshaus, 1884), p. 8.

⁴⁹ Cf. *DM*, p. 40.

⁵⁰ Cf. a personal testimony by Louis Praikschatiss who says in *DM*, p. 40: "Both teachers complemented each other; they applied their God-given talents faithfully and God's blessing rested on their labor."

should not obscure the fact that a very cordial relationship existed between teachers and students.

1. The students of the *Missionsanstalt* are subject to the consistory of the church [Immanuel] in which the institution is located.

2. If a student cannot attend lessons or worship services because of sickness, he is to notify his instructor as soon as possible. No one shall absent himself from instruction or worship or student meetings without permission of the instructor.

3. The students shall live for their studies, enter into no association with members of the female sex, lose no time with idle errands and visits, spend no night apart from their quarters without permission of their instructors, and faithfully observe all advice and admonition given by the teachers for their spiritual life and intellectual growth (*fuer geistliches Leben und wissenschaftliche Ausbildung*).

4. They shall act wisely toward those outside and if they desire to attempt missionary activity, do so only with the guidance of their instructors.

5. Any complaints shall be brought before the instructors or the Mission Committee. Their decision may be appealed to classis. The students shall be particularly careful not to cause talk among the people and shall not make complaints to anyone outside of the church's fellowship.

6. Those who fail to heed the admonition of the teachers shall be subject to discipline by the Mission Committee.

7. Every student shall sign these rules and all future ordinances which the Mission Committee may deem necessary, and retain a copy for his personal use.⁵¹

Sometime in early 1861, the long-expected books from Germany arrived. They were at first kept in the parsonage of Immanuel, a total of 858 volumes and two hundred pamphlets. It should not surprise us that the Mission Committee proceeded without undue delay to draft appropriate rules for the library.⁵² The library, according to these rules, remained the property of classis and was available to students, pastors, and congregations.⁵³

⁵¹ *GdM*, pp. 38 f. ⁵² *Supra*, p. 36.

⁵³ Cf. *GdM*, pp. 40 f. for a complete listing of these rules.

Building Started

The erection of a building had now become an urgent necessity. At the special meeting following the mission festival at Ebenezer in 1861, classis endorsed the proposal of the Mission Committee to build the *Missionshaus* in Town Herman. A gift of land from Reineking and Steffen was accepted. At the annual meeting the following October, Pastors Muehlmeier and Vergenz and Elder Stoelting were instructed to obtain a plan for the building. The Mission Committee was authorized to begin preparations immediately so that building could be started in the spring of 1862.⁵⁴

The members of Immanuel congregation showed considerable enthusiasm for the project. Most of the building material was donated. Trees were felled and taken to the Franklin sawmill, and the finished lumber was transported to the building site. In the spring of 1862 preparations were complete and the actual construction began on schedule. Carpenter Stoelting had agreed to do the job for \$310, payable in three installments.

The project created considerable interest elsewhere. The first references in the *Evangelist* were not made as official communications from Sheboygan Classis, but as illustrations of the piety of the Lipper congregations and of the progressive spirit of the German part of the church. As early as March 8, 1862, an article on the *Lipper Gemeinden* commended the Town Herman congregation for its glowing love of missions, its clear knowledge of the Scriptures, and continued: "Already the walls of the new Mission House, the school of prophets in the Northwest, rise in her midst."⁵⁵

Just two weeks later the Mission House was again mentioned as evidence of a new spirit at work in the German part of the church. Ruetenik, the author, cited as exhibit A "the new

⁵⁴ GdM, p. 45.

⁵⁵ "Lipper Gemeinden," *Evangelist*, March 8, 1862.

Missionsanstalt in Wisconsin which is now becoming a reality, together with the fine missionary work of the Sheboygan Classis. The whole history of our church in America has never before been blessed with such progress. In scarcely six years a classis of twelve pastors and one thousand members has come into being."⁵⁶ Ruetenik's satisfaction with the growth of classis should not obscure the rather startling fact that a classis composed of a mere thousand recent immigrants should embark upon the project of founding a theological school, a project begun in 1860 when the total membership was 441.⁵⁷

By midyear, construction of the first building was in progress. Muehlmeier reported in July:

Work on the Mission House is now under way. The foundation has been laid, the frame erected, and with God's help the building will be complete at the end of summer. We are confident that the friends of the kingdom of God, the brethren in our church, will join us in the building, particularly those who pray for the coming of God's kingdom in the German tongue. Soon we shall need substantial sums to make first payments. We await the loving-kindness of the Lord who will open his hand and supply all our needs. The stewards of our Lord will at the right time put to work their master's talents in order to reap interest in due time. "The liberal soul shall be made fat" (Prov. 11: 25). "But he who soweth sparingly shall reap also sparingly" (2 Cor. 9: 6).⁵⁸

At the annual meeting of classis in October, the Mission Committee could report that the building was completed except for plastering scheduled for the following spring. By May of 1863 the building was to be ready for occupancy.

The school's new building, however, was not to be put to use until June, 1864. The Civil War (1861-1865) reached its height in 1863. From 1862 to 1865 only four new students could be enrolled, while some of the older students and many members of the supporting congregations were called into the service.

⁵⁶ "Unser Unternehmungsgeist," *Evangelist*, March 22, 1862. The article is unsigned but clearly suggests Ruetenik's authorship.

⁵⁷ Cf. statistics for 1860-61 in *Evangelist*, July 20, 1861.

⁵⁸ *Evangelist*, July 19, 1862; *DM*, p. 44.

At one time there were only three students left at the institution.⁵⁹ The difficulties of the war years were further compounded by the failure of classis to find a housefather before 1864.

This, ironically, made the financial problem least important of those facing the young institution. Muehlmeier had not been disappointed in his expectations of support. Already in 1860 some gifts had been collected by Pastor Klein, the agent for the Mission House appointed by the *Prediger-Konferenz*. Pastor Max Stern of Indianapolis, his successor, reported total collections of \$185 from sources outside of Wisconsin in 1861.⁶⁰ With additional donations from the congregations of Sheboygan Classis and designated collections at mission festivals, a total of \$1,027.58 was collected. This enabled classis to complete the first building debt-free.⁶¹

With the building almost completed in the fall of 1862, classis set out to select the staff for the school. The obvious choice for the lone professorship was Bossard. The selection of a housefather, who was to live in the *Missionshaus*, supervise the students, and teach Muehlmeier's subjects proved considerably more difficult. First choice was H. J. Ruetenik, editor of the *Evangelist* and a proven friend of the Mission House. Ruetenik at first seemed inclined to accept the call. He was present at a special meeting of classis in Sauk City, Wisconsin, in February, 1863, called exclusively to discuss matters relating to the school. He was urged to begin his work by the first of May. But, for some reason, he changed his mind and declined altogether shortly thereafter.

⁵⁹ Cf. Schlicher, p. 17; *Mission House Catalog, 1884-85*, p. 8.

⁶⁰ Cf. "Die Konferenz-Reise," *Evangelist*, August 23, 1862. At the 1862 *Prediger-Konferenz* a conflict of interest between supporters of the newly founded German professorship at Tiffin Seminary and those of the Mission House became evident. Some felt that the conference should discontinue its official support of the latter in favor of the former, since the conference had vigorously solicited in both synods for just such a professorship. A compromise solution appointed Ruetenik, the editor of the *Evangelist*, as agent of the conference for the Mission House.

⁶¹ Cf. *DM*, p. 45.

Muehlmeier Named Housefather

At the regular meeting in October of 1863, classis elected Max Stern of Louisville to the vacant post. He also could not be moved to accept. The matter had now become urgent and a special meeting was held at Ashford on March 30, 1864, to find a solution. This time classis decided to do the obvious and elected Muehlmeier, with all votes save one, probably his own.

Muehlmeier was a man of exceeding humility. At the German Pastors' Conference in Toledo, Ohio, about four months after his election, he still seemed to have entertained grave doubts about his fitness for the position. At any rate, his request for the brethren's guidance in the matter prompted a resolution by the conference encouraging him formally to accept the position.⁶² In his report to the conference a year later, Muehlmeier expressed some of his qualms.

With a heavy heart the writer left the conference [Toledo, 1864]. The well-meant advice of the brothers to accept the call to the responsible position of housefather was accepted gratefully. Yet, after much thought and prayer, it remained a heavy burden. As often as I looked at myself, at my lack of talents in every respect, and then at the important office before me, I could only think of the voices of the brethren here and there as the voice of God. . . . Often I prayed the Lord to free me from this difficult situation and to provide a more suitable man for the post. I tried to induce more practiced brethren to accept the office, to come and help us, but in vain. And behold, God accomplishes what men cannot do. For the second time I was chosen by lot to join the army. On the way to the examining board I felt an irresistible urge—I don't know just how; and this is the first time I have spoken about this openly—to make a vow before the Lord, that if I should return home free [from the service], I would definitely undertake this difficult and responsible office, until the Lord should see fit to open another door for the brethren and me.⁶³

⁶² *Evangelist*, August 24, 1864.

⁶³ *Bericht ueber das Missionshaus an die Pastoral-Konferenz in Fort Wayne, A.D. 1865*," *Evangelist*, October 4, 1865. The report of the Sheboygan Classis

Muehlmeier decided to accept the housefather post after a trip to Milwaukee where he had gone with Schoepfle in early November of 1864 to undergo a physical examination for military service. He recalled this experience in an article published in January of the following year.

On November 9 the Mission House experienced a serious hour. Early in the morning the small fellowship of the institution [*Hausgemeinde*] gathered for common prayer, asking God to provide strength from above for a new and trying pilgrimage. Father Abraham [a reference to Lincoln] demanded three members of the House for his hard service. Although we call it wrong and protest that the preachers of peace should take murderous weapons into their hands to assist in establishing peace, we considered it our duty to follow the call of the authorities. We took leave quickly from our loved ones and with few words. Then we went into the dark night in and around us, and under heavy downpours traveled the whole day. You remember, dear editor, how we made the same trip three years ago in a cold snowstorm; yet, although cold and wet, we traveled with good prospects then. This time again we arrived wet and cold in the same city, and not until three days later did we manage with difficulty to get our clothes dry.

In a tavern we met other commiserants, but few took their misfortune quietly. Some swore and cursed our present government; others put the blame on the South; and still others played cards or drank in the manner of true children of the world in an attempt to forget their misery. Few were composed or resigned or took their lot from the hand of God. For us our stay here was a foretaste of hell [*eine Vorhalle der Hoelle*]. Early in the morning we left the place and, accompanied by a student, called on a preacher of our acquaintance. Of all that was said, I shall only mention that he was, in a fashion, a prophet for me and Br. Sch. [Schoepfle]. Because of the decision we were to face, he used the biblical words, "The one shall be taken and the other left." And so it happened. I was freed by the physician, but Br. Sch. was taken. The latter turn of events was hard for me. I had to accompany the first student of our institution, who was just about to take over a mission field in Minnesota, to a life of war. There he was to have his first mission field, to reap the first fruits of hard labor. The

session in October, 1864, contains the paragraph: "The housefather also received the same bad news. For the second time he and many of his members were drafted (*gedraeft*)."
Evangelist, November 16, 1864.

last evening we talked, therefore, about the great and mighty mission field among the soldiers, and especially about the fact that our institution would have to give its first student to that field.⁶⁴

In the same article Muehlmeier mentions a second student, Brother B. (perhaps Becker), who had left a few days later. This accounts for the third "member of the House" mentioned above. Muehlmeier closes with a paragraph revealing him as a true "housefather."

The God of the covenant keep you, beloved friends, in these war times on your blood-soaked mission fields. Commend those who are wounded and those who are well to the blood of the Lamb. Be faithful, faithful in the work on behalf of immortal souls until the Lord shall call you and set you over more. When the day's burden pulls you down, when the world's scorn assails you, when grave temptations beset you from within and without, then look in faith upon the Lamb of God; for you he has overcome in battle and strife. Where human intercession can comfort you, be assured that at a well-known place, in which you have received many a blessing, daily sighs and prayers shall be raised to the throne of grace on your behalf.

The obvious problem of one who would treat an army at war as a mission field is vividly expressed in a letter from an unnamed student of the Mission House from the field, which Muehlmeier seems to have forwarded to the *Evangelist*.

When I was still a student, I had entirely different conceptions of army life from those I have now. Then I thought that if I were a soldier I should preach every day, or hold Bible study, pass out tracts, and lead Christian conversations. Those were fine thoughts, but they were not entirely honest. Now that the Lord has really placed me into this situation, I find many an "if" and "but."

I came with good intentions; only one thing was lacking—their execution. Now the questions came. But an inner voice said, "How are you going to begin? The life of the soldiers is a terribly godless one, and how are you going to convert them? You are just a pebble in this large pile, but you want to begin to direct these veterans away from the cursing and their immoral and filthy

⁶⁴H. A. Muehlmeier, "Die zwei Reisen im Westen," *Evangelist*, January 4, 1865.

talk." And the "if" was added to the "but": "If you should lose the battle, would you not be despised and ridiculed?"

First, I had to win the battle against those voices within myself. I went to him whom I have known for years; namely, to Jesus, the lover of my soul. I placed my burden upon him, and as a result he gave me power to throw out the net of the gospel, which was the beginning of the second battle. The results of this only the Lord knows. It is enough for me that I can trust in his guidance. Since his grace has transformed in me the "if" and "but" into an "and yet," I am certain that he will not leave me nor forsake me in the future, although there will still be many a doubt.

In our regiment the religious situation is deplorable. So far I have not found a living Christian faith in any one of the veterans. Also, it is not easy to start a religious conversation with them. My experience thus far has been that most can be done with Scripture. Sadly, however, there is a great ignorance and scarcity of it. Could not this need be met? This regiment should be particularly close to our hearts, since many members of our church are in it and more than half the heads of families, and these mostly Germans.

Until now the Savior has graciously kept us and upheld us with his sheltering love. In return for this, one's life and soul should be given to him.

We all hope for a speedy return home, which we longingly desire. But God's will will be done. If it be his will that we should die here, it will be good as well. The earth is everywhere the Lord's.⁶⁵

Muehlmeier and his family moved into the new building in June of 1864. The new housefather continued as pastor of Immanuel congregation and as the second teacher. He thus began an association with the institution which continued until 1907. The formal dedication of the building was held in the same month after the mission festival at Immanuel on June 26, 1865. The event is duly noted in the *Evangelist*.

After the mission festival had ended [i.e., after the afternoon services], the whole assembly with few exceptions marched in a long procession to the Mission House, which is not far from the

⁶⁵ *Evangelist*, February 22, 1865. It is possible the letter was from Schoepfle. According to his son, Marcus Schoepfle, "he saw the terribleness of war, especially April 1, 1865, at the Battle of Five Forks, nine days before General Lee surrendered." The gun he carried and other mementos are in the Lakeland-Mission House museum.

church, in order to attend the dedication of the same. The pastor, who was the newly elected housefather, officiated at the ceremony, after which Brother Blaetgen spoke on 1 Timothy 2: 4. He showed how it is in God's loving providence that all men should be saved through faith in Jesus, and that therefore God's plan of salvation [*Heilsgedanken*] must be proclaimed to all men, and that for this purpose messengers are needed and institutions where such may be educated. This mission festival was certainly one of the loveliest and most solemn our classis has celebrated to this day.⁶⁶

Although Muehlmeier had not formally accepted the housefather post until November, 1864, classis seems to have taken it for granted that he would not refuse. At any rate, he had already served in that capacity since June. In spite of the uncertainty caused by the war, plans for expansion were made. Already at the Toledo Pastors' Conference in 1864, Muehlmeier had suggested that a teacher's residence be built so that Dr. Bossard could devote more time to his duties at the Mission House.⁶⁷ An opportunity presented itself when in the following year Simon Steffen decided to move to Iowa. He had originally donated part of the Mission House land and now offered to sell his adjoining farm of eighty acres to the school at the low price of \$1,500. The farm contained a suitable home, a sizable acreage under plow, plus pasture and woodland. The frugal members of the classis recognized the possibilities. The farm could supply the school with a good portion of its food and fuel needs. A letter was sent to all known supporters of the cause.⁶⁸

At a special meeting of classis on April 26, 1865, at Immanuel, the transaction was completed. Steffen agreed to hand over the farm by September, retaining that year's harvest. Classis promised to pay two thirds of the purchase price at the end of May and the remainder by September. There is every indication that these terms were met. Muehlmeier reports at the 1865 Pastors' Conference in August that \$1,300 had already been contributed.

⁶⁶ "Ein Missionsfest," *Evangelist*, July 16, 1864.

⁶⁷ Cf. "Die achte deutsche Konferenz," *Evangelist*, August 24, 1864.

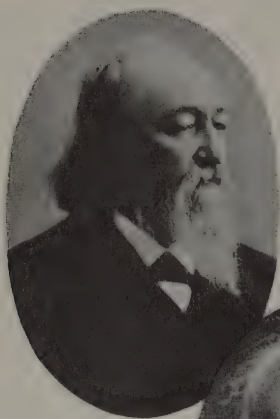
⁶⁸ *Missionsfreunde, helfe uns*," *Evangelist*, February 22, 1865.



AN OLD CLASSROOM

"OLD MAIN" ON DEDICATION DAY





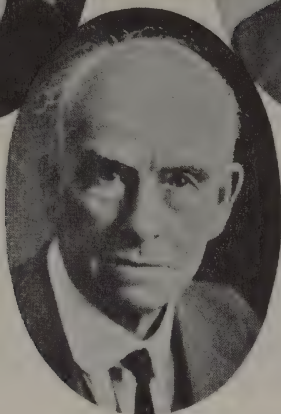
H. KURTZ



J. W. GROSSHUESCH



A. E. DAHLM

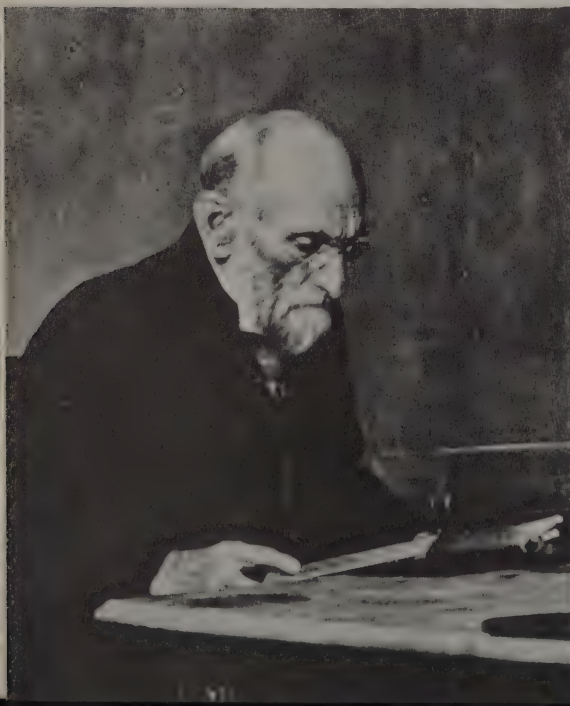


FRANK GRETHER



ERNST TRAEGER

H. A. MEIER IN CLASSROOM



STUDENT STUDY ROOM



In the fall Bossard resigned his pastorate at Saron Church and moved to his new home. He had been assured a salary of \$400 annually (later raised to \$500) and the use of five acres of land.⁶⁹

Thus, the end of the Civil War, the purchase of the farm, and Dr. Bossard's move to the campus terminate a period marked by provisional arrangements. By 1865 the Mission House had become a regular educational institution with two resident professors, ready for greater service to the church.

First Curriculum

Muehlmeier's report to the Pastors' Conference gives valuable insight into the life of the school at the time. He outlined the "provisional" curriculum used in 1864-65 before Bossard's move to the campus. It consisted of two "courses": (1) German (essays, declamations, disputations), English, Latin, world history, mathematics, logic, science, music, introduction to the biblical proofs of Christianity, first part of the catechism, and church history; (2) The second part of the two last-mentioned subjects in (1), Greek, Hebrew, exegesis, dogmatics, instruction in conducting worship services, pastoral care [*Seelenfuehrung*], congregational administration, practice in the conduct of Bible study, preparation and delivery of sermons, instruction of children, and the like.

The earliest reference to the curriculum is found in an article on the missionary work of classis, dated July 19, 1862. The report lists the Mission House as the most important missionary effort of the classis.

Teaching is done more in form of catechetical instruction [*Lehrvortrag*]. The material read and heard is frequently discussed and recited. This method creates a fatherly relationship between teachers and students. One gets to know the various ideas

⁶⁹ Cf. "Spezial-Sitzung der Sheboygan Klassis," *Evangelist*, May 17, 1865; "Bericht ueber das Missionshaus," *Evangelist*, October 4, 1865; also *GdM*, pp. 59 f.

of the students, and can, therefore, influence them more profitably. For recreation there is no idle roving about, as is the case in many institutions. The students do whatever manual labor has to be done at the moment, and this refreshes body and soul. Since we have a large parochial school near here, all students have to teach for a week, so that they may be able to supervise a school later on. Sundays they are not idle, but do mission work among young and old. We have a Sunday school four miles northwest which we formed a few years ago. Now a congregation has been organized. Nine miles to the west we recently founded a third Sunday school. To the aforementioned places the students go regularly, in turn, to teach the children the Word and doctrine, and to hold Bible study sessions for the adults. Farther out from here there is plenty of untilled soil where the plow of the Word can be used. We have several such fields in mind.⁷⁰

In his conference report, Muehlmeier added that special consideration is given students who enter the Mission House at an advanced age or have no talent for the study of foreign languages. A twentieth-century student would find the following a little hard to take: "Free time necessary for recreation and maintenance of health is spent in useful manual labor at the woodpile, in the garden, but not often in the fields."⁷¹ As a result of such useful recreational activity, Muehlmeier could point with pride to an almost unbelievably low cost of operation.

Our total food costs for the last year were roughly \$50; whatever else we needed was provided through donations from the surrounding congregations. . . . Little was expended for school supplies and clothing for the students. All around, living costs are rather low here. For example, a good 20 x 30 foot barn with stable cost us \$75, not counting masonry work. But here, too, it must be understood that loving hands had assisted greatly.

Muehlmeier stated further that about a hundred volumes had been added to the library now kept at the Mission House, among them an incomplete set of Herzog's *Real-Encyklopaedie*, donated by Ruetenik's *Buchverein*. "This work," said Muehl-

⁷⁰ H. A. Muehlmeier, "Etwas von unserem Missionshaus in Wisconsin," *Evangelist*, July 19, 1862.

⁷¹ "Bericht ueber das Missionshaus," *Evangelist*, October 11, 1865.

meier, "has been very useful to us, and I don't know how the brethren could have made us happier." He made an appeal for the missing volumes of this work, as well as for several copies of Ursinus' *Commentary on the Heidelberg Catechism*.

Six new students had been received during the summer bringing the total enrollment to seven in mid-1865. Two of these were married and lived off-campus. Schoepfle, who had returned from the war, had been called to Zalmuna congregation, Waukon, Iowa. A total of six students had already been sent into the Christian ministry. Besides Schoepfle these early graduates were S. Elliker, near Waukon, Iowa; J. Groh at Ebenezer, Town Newton; A. Becker, who was teaching at a school maintained by Zion congregation, Sheboygan; J. Romeis, who was about to move from Wisconsin to Minnesota; and L. Praikschatis at Trinity, Town Rhine.

In the same year Pastor Toensmeier from Toledo, Ohio, visited the Mission House and recorded his impressions:

The Mission House makes a favorable impression on the visitor. It is no palace in which gifts of love, the mites (of the poor), are wasted. Nor is it a building which has to be ashamed of its existence: simple, tasteful, and therefore beautiful. Certainly it could not have been built here in Toledo, or in many other places, for \$1,500 or \$2,000. Here, too, it would not have been possible without the sacrifices in time and labor brought by the Immanuel congregation. So the Mission House is located in the midst of friends of the kingdom of Jesus Christ. Although they are not as well fixed as many others, who could give greater gifts, they nevertheless see to it that the House is taken care of. . . . The countryside is healthful; much of the land is under cultivation.

Regarding the inside situation, you know, Pastor Muehlmeier is housefather and his dear wife, housemother. Both are worthy of the name with all their love and self-denial. Brother Muehlmeier instructs the students in theological subjects. But who pays him for his teaching? Very little has flown into his pocket for his labor. Besides the housefather post, he serves the congregation. But in the future he will not be able to do both.

Dr. Bossard has resigned from his congregation in order to devote himself fully to the Mission House. He is distinguished by his scholarly knowledge as well as by his humility and dif-

fidence. What teacher of his accomplishments would be satisfied with such a low salary?

There were six students at the time of my visit. But more have applied for admission, others are expected back from military service, so that the number soon may be doubled. Aside from the lower and higher subjects in liberal arts and theology, they can also learn music and singing so that teachers as well as preachers may be trained. . . . For bodily exercise the students work daily for several hours.⁷²

In 1866 there were three additional graduates; enrollment rose to thirteen. The daily schedule was indeed designed to satisfy the Pauline injunction to make the most of the time. Said the housefather:

The students are busy, from five in the morning till ten in the evening. From 5 to 7 A. M. rooms are cleaned, lessons studied, breakfast eaten, and morning devotions held; 7-12 A. M. is taken up by lessons; from 12 to 2 P. M. we have the noon meal and the leftover time is given to relaxation, in which almost always homework is done or music lessons are studied; from 2 to 4 P. M. classes are held; 6 to 7 P. M. evening meal and devotions; 7 to 10 P. M. classes are again held followed by preparation for the next day.⁷³

It is almost comforting when Muehlmeier adds that, while some students showed great diligence, others applied themselves only moderately (*mittelmaessig*) as examinations revealed at the end of the fourth term. The main thing, says the housefather, that is daily impressed upon the students in few words, is self-knowledge, which leads to the knowledge of God; this the great Reformer, Calvin, has called the sum of all wisdom.

German Synod Proposed

In 1865 there had been increasing agitation among the German-speaking pastors and congregations of the West for the creation of a German-language synod in the West. The German

⁷² "Das Missionshaus in Wisconsin," *Evangelist*, July 26, 1885; GdM, pp. 61-63.

⁷³ GdM, p. 67.

part of the church felt that its interests were not properly represented in the Ohio Synod, which was dominated by English-speaking elements. The great missionary work carried on by the Germans in the West, in which the Sheboygan Classis had a leading part, gave them courage to assert what they considered their due. It has been previously noted that the *Evangelist* had conducted a continuous campaign for years on behalf of the German part of the church. There are countless minor items in its columns which indicate the rising temperature; for example, expressions of dissatisfaction with the liturgical movement in the eastern part of the church, voiced in rejection of the provisional liturgy; a growing conflict between synodical mission boards and the corresponding boards of classes; down to such minor items as criticism of the low number of copies published in German of the minutes of General Synod. Of these the missionary issue seems to have been most important. The Germans were still smarting from the failure of synod to come to their aid in the critical early years. Now that they had achieved considerable success on their own, the synodical authorities may have felt a threat to their own institutional interests. One point at issue was the disposition of funds collected for missionary work. As early as 1860, Sheboygan Classis had asked synod's permission to use these funds in its own area.⁷⁴ The request was repeated a year later, and when synod did not officially act on the matter, Sheboygan Classis retained most of these funds for use in its own area. The matter came to a head when, at the Ohio Synod meeting in 1865, agreement was reached to alter the status of classis mission committees from independent to advisory, which meant among other things that the classis committees would have to forward all funds to the synod and were prevented from starting work in new fields independently.⁷⁵

⁷⁴ Cf. *Evangelist*, Nov. 30, 1859; Dec. 12, 1860; and Nov. 16, 1861.

⁷⁵ "Die Versammlung der Synode," *Evangelist*, June 14, 1865.

Synod's action, no doubt, was a forceful assertion of its constitutional prerogatives. Unfortunately, very few of the German members were present. To make matters worse, the German professor at Tiffin complained about the lack of interest in the German cause at that institution. As a result, the clamor for a German district synod became a demand. J. H. Klein wrote in September of the same year:

It is our intention to form a German district synod which shall be organically related to the General Synod and which shall be ruled by the constitution of the church. We do not desire separation from our English brethren, but peaceable partition. We are convinced that this would be advantageous to both parts, and would further the progress and upbuilding of the church.

He cited as reasons for the demand: (1) German pastors and congregations have little profit from synodical meetings because of language problems and are, therefore, not truly represented. (2) The mission work in the West is among predominantly German-speaking people. They must be approached by a German-speaking church. (3) Only a German synod can guarantee a German missionary effort and the training of German ministers. (4) Germans have a special need for German-language schools, a cause which cannot be advanced by an English-speaking synod. (5) The German printing house and *Buchverein* need the resources of a synod if further progress is to be expected.⁷⁶ In an editorial a month later C. Blank, who had taken Ruetenik's place while the latter was on a trip to Europe,⁷⁷ threatened that the German synod would be founded with or without the constitution of the church. "If we are forced to that alternative," he said, "we shall value the well-being of the German church more than the letter of the constitution."⁷⁸ The German Classis responded in kind. Sheboygan Classis,

⁷⁶ *Evangelist*, September 20, September 27, 1865.

⁷⁷ Ruetenik collected funds in Germany partly for Mission House, and also sought students. Cf. *infra*, p. 70.

⁷⁸ *Die Deutsche Synode*, *Evangelist*, October 25, 1865.

which was more concerned in the matter than any other because of its thriving missionary enterprise, issued a number of resolutions to the effect that it would continue with its missionary activities exactly as it had done before, in view of the fact that the mission authorities of the Synod of Ohio had so far failed to do anything for their work. It also sent a formal overture to synod recommending the establishment of a German-language synod. Besides that, it authorized the Mission House to begin a course for teachers in German schools with an additional instructor if necessary.⁷⁹

Ohio Synod saw the handwriting on the wall and authorized formation of the German Synod of the Northwest at its next session in 1866. With the establishment of the German Synod, the Mission House entered a new phase in its history.

⁷⁹ "Auszug aus den Verhandlungen der Sheboygan Klassis," *Evangelist*, Nov. 22, 1865.

From Classis to Synod

AT THE SECOND triennial meeting of General Synod, held at Dayton, Ohio, from November 28 to December 7, 1866, a resolution was passed authorizing the classes of St. Joseph, Indiana, Sheboygan, Heidelberg, and Erie to organize themselves into the Northwestern District Synod.¹ It was further ordered that an organizational meeting should be held at Fort Wayne, Indiana, on May 28, 1867, with the Rev. Max Stern as chairman. H. A. Meier, professor of church history at the Mission House from 1889, in a manuscript history of the Northwest Synod dated 1901, reiterated the missionary motivation of its founding. It was, he said, desired by the German classes, "in order to further the cause of home missions more effectively and forcefully among the mass of German and German-Swiss immigrants by means of a purely German synod." He added by way of personal comment that this motivation had been justified by subsequent results.²

The new synod duly met at the time and place ordered. Sheboygan Classis was represented by H. A. Muehlmeier and

¹ *Acts of General Synod, 1866*. Cf. pp. 60, 77.

² H. A. Meier, *Annalen der Deutsch-Reformierten Synode des Nordwestens der Reformierten Kirche in den Vereinigten Staaten*, dated 1901. Manuscript in library of Mission House Seminary. Hereafter referred to as Meier.

H. A. Winter. Max Stern became its first president and J. H. Klein, secretary. The meeting was of crucial importance for the further development of the Mission House. The fraternal delegate of Ohio Synod, J. H. Reiter, presented a series of articles previously adopted by Ohio Synod governing the relationship between the two bodies. The larger part of these concerned the participation of the new synod in the administration, ownership, and support of Heidelberg College and Tiffin Seminary. Northwest Synod was given equal representation on the college Board of Trustees, the right to nominate the teaching staff of the German department, equal rights to name professors of the seminary, and to appoint its own Board of Visitors for both institutions. The articles contained a provision that the regulations concerning the Tiffin institutions should be in force until the Northwest Synod should found a college or seminary in its own area.³ When a little later in the session Sheboygan Classis, at Muehlmeier's suggestion, offered to surrender control of the Mission House to synod, the question arose whether this would conflict with the Tiffin resolutions. The extended discussion resulted in a rather dubious compromise in which synod agreed to accept the school as synodical property, "since taking over the Mission House does not conflict with participation in the Tiffin institution inasmuch as the Mission House is not a full seminary with complete academic curriculum."⁴ While the immediate effect of this action was beneficial to the Mission House, widening its base of support and giving it the status of a synodical institution, it seems that the image of the school created by the Tiffin compromise did more harm than good in the long run, particularly in the area of student recruitment in relation to other educational institutions. There seems to have

³ Cf. *Verhandlungen der Nordwestlichen Distrikt-Synode der Deutsch-Reformierten Kirche in Nord-Amerika, Erste Sitzung*, May 28—June 1, 1867, Cleveland, 1867, pp. 8 ff. Hereafter cited as *Synodalverhandlungen*.

⁴ Meier, p. 11; *Synodalverhandlungen*, p. 15; GdM, p. 78 (*Evangelist*).

been a tacit assumption in the church that the cultural lag between the East and the West was automatically applicable to the church's institutions, an assumption which was encouraged in part by the extreme spirit of humility nurtured at the Mission House. One detects a bit of this in an article written by Philip Schaff for the *Kirchenzeitung* after a visit to the school in 1867. Schaff comments on the change in the school's status from classis to synod ownership, and continues:

I was pleasantly surprised and found everything in much better shape than I had expected. I do not hesitate warmly to recommend the institution to all friends of the church. The zeal and progressive spirit of the Sheboygan Classis and particularly of the Lipper congregation deserve every recognition and encouragement. They have done all that could be expected of them considering their limited means. Yes, they have put the church in the East to shame.

I believe that this institution meets an important need of the church in two ways, and therefore merits the generous support of the church.

First, it is altogether German, and therefore better suited to train German missionaries for the many purely German congregations in the West than a primarily English institution. The German professorships at Mercersburg and Tiffin are of great importance and absolutely necessary, but they cannot suffice for the purely German fields of the church, at least not in the far West.

Second, the Mission Institute is particularly well-suited to train simple, self-denying preachers for the many and constantly growing missionary congregations in the Northwest. It is the right place for the raising up of bush preachers, whom we need just as much as we need learned preachers for the older congregations.⁵

It should be noted that Schaff's impressions were not meant to be a value judgment. He sought to establish the uniqueness of the Mission House in relation to the Eastern institutions. But they gave voice to a rather unfounded alternative between a German bush ministry in the West and a learned theology in the East. This learned theology Schaff had after all brought from

⁵ *GdM*, p. 83; cf. also the report of a student on Schaff's address to the student body, *Evangelist*, Sept. 3, 1867.

the same Germany, possibly traveling on one of the same boats that had carried Western immigrants to their new homes. The exclusive identification of the Mission House with the missionary efforts of the Germans in the West provided much of its early strength and gave it a central place in the interest of the Northwest Synod. But it also became the source of considerable tension, when the school sought to expand its program to meet the changing needs of an increasingly anglicized population later on.

The problems inherent in this image of the school, partly self-chosen and partly due to the historical circumstances of its founding, however, were not yet in evidence in the sixties and seventies. The school thrived under synodical management. In 1867 Muehlmeier reported to the synod an enrollment of eighteen students and expressed the hope that five of these might enter the service of the church the same year. The young institution had sent out eleven graduates, two teachers, and nine pastors. Bossard told synod that the curriculum was designed to train teachers as well as pastors:

In the following subjects instruction is given partly by the housefather, partly by the teacher. Dogmatics, mainly according to Heppe's *Dogmatik der Reformierten Kirche*, explanation of the Heidelberg Catechism according to Ursinus, practical theology, and exercises in the writings and preaching of sermons: Pastor Muehlmeier. Introduction to Holy Scripture and explanation of the same, church history, and history of dogma: J. Bossard.

Prospective teachers and pastors were further trained in the following:

Instruction in playing the melodeon, geography according to McNally, German, and English: Pastor H. A. Muehlmeier. Greek, Latin, German, English, world history, mathematics, logic: J. Bossard. The German grammar of Heyse was used. Greek and Latin grammars were by Kuehner. Also used were the smaller works of Dittmar, textbooks by Davis, Robinson, and others.⁶

⁶ *Synodalverhandlungen*, pp. 13 f.

Where textbooks were unavailable the teachers lectured and dictated excerpts taken from the best works available to them. There were five or six hours of instruction daily. Bossard also mentioned the founding of the *Athanasius Gesellschaft*, for practice in composition and oral recitation.

The financial management of the institution under the treasurer, J. T. Kluge, was frugal but sound.⁷ The 1866 financial report listed an income of \$1,058.16 and expenses of \$1,051.63.⁸ The Mission House came under synodical control free of debt but also lacked endowments of any kind.

Muehlmeier had offered his resignation as housefather to the synod of 1867, which is not surprising in view of his teaching load and the fact that he was serving as pastor of Immanuel Church in addition to his other duties. Synod rejected Muehlmeier's resignation but took steps to lighten his load. A Board of Trustees was elected, including Muehlmeier, Kluge, Bossard, H. Kurtz, M. Stern, J. H. Klein, D. Zimmermann, and two elders. It assumed responsibility for the call and remuneration of teachers. The Board of Trustees was authorized to provide Muehlmeier with separate living quarters, to hire a farm manager for the school and a teacher for Immanuel congregation. Heinrich Kurtz was unanimously elected professor of exegesis and church history at an annual salary of \$400 "as long as he remains unmarried."

The effort of synod to relieve Muehlmeier failed. Kurtz did not accept the call and the board was unable to obtain a farm manager. In addition Muehlmeier had to supervise the erection and financing of a new building, the southern building, which had been authorized by classis before the first meeting of synod and was completed the week before Christmas of 1867. It served as living quarters for the housefather's family and for

⁷ Kluge served as treasurer until his death in 1885. Year after year he included in his report *Keine Schulden* ("no debts").

⁸ *Evangelist*, Feb. 5, 1867.

the maids, and it contained guest and sick rooms. The two-story building, 28 x 38 feet, had eleven rooms, a large basement, and a 24 x 38 foot annex which served as a kitchen and dining room. Kluge was able to report at the 1868 synod meeting that of the total building cost of \$1,378.22, all but \$159.22 had been paid.⁹ For the first time Kluge reported a deficit, \$325 in all, including the building debt and one-quarter of Bossard's annual salary.

School Forges Ahead

Muehlmeier informed the same meeting of synod (1868) that the institution had been incorporated and had obtained a charter from the state of Wisconsin according to the instruction of synod the previous year. The appropriate bill was passed by the Wisconsin legislature in January of 1868. This granted the school a tax exemption on eighty acres of its property.¹⁰ Muehlmeier's renewed request for permission to resign the housefather post led to the election of J. H. Klein as professor, but it was left up to the faculty to "divide the work at the Mission House." A suggestion of Milwaukee Classis to elevate the Mission House to a seminary, supported by Sheboygan Classis, led to a resolution that dismissed the suggestion at that time, but put synod on record as "looking hopefully to the time when the wishes of the brothers of Milwaukee and Sheboygan Classes can be realized."¹¹

J. H. Klein arrived at the Mission House on Monday, September 28, 1868. At the time of his election he had been pastor of the Fort Wayne congregation for thirteen years. He had been one of the ardent supporters of the German Synod and instrumental in its founding.

⁹ *Synodalverhandlungen*, pp. 36 f. In the same report he listed the sum of \$200 received from Pastor Ruetenik from funds collected in Germany.

¹⁰ *Synodalverhandlungen*, p. 33.

¹¹ *Ibid.*, p. 38.

The new housefather indicated that he was welcomed at the Mission House:

The situation in the congregation of Brother Muehlmeier and the illness of his wife made it almost impossible for the self-denying couple to continue serving the Mission House in this position [housefather]. We decided, therefore, . . . at least to attempt to fill the post until the coming spring. The former mission-minded family moved to the parsonage, and we were thrown into this large household out of our quiet private life.¹²

With the arrival of Klein, the Mission House could now boast of a faculty of three. Klein taught Bible, theological encyclopaedia, practical theology, and catechism, as well as some English and German. Muehlmeier retained dogmatics and music. Bossard taught all the remaining academic disciplines. The students attended eight to ten hours of classes daily, which prompted Klein to assure readers of the *Evangelist*:

This much is certain—that our theological faculty and curriculum rank behind none of our other seminaries, and the Mission House offers a good opportunity for theological education.¹³

In the 1868-69 school year enrollment rose to twenty-two, crowding the existing facilities so much that Muehlmeier had to take the overflow into his Immanuel parsonage.

The third synod meeting was held at Immanuel Church on May 20-24, 1869. It is noteworthy that at this session the Tiffin institutions failed to send a report, while synod went on record to make the Mission House one of three priority projects together with the Cleveland Publishing House and home missions. The week after Christmas—or sometimes the week after New Year's—was designated for a synod-wide collection in support of the school. For all practical purposes the Mission House had become *the* college and seminary of the German Synod.

Bossard reported for the Board of Trustees briefly and to

¹² GdM, p. 98.

¹³ "Aus dem Missionshause," *Evangelist*, April 14, 1869; DM, p. 58; GdM, p. 101.

the point. His report notes that the curriculum was divided into two classes, preparatory and theological. Promotion from one of these to the other, as well as graduation, was governed by the student's level of attainment measured by periodic examination. Kluge again reported a balanced budget of slightly over \$2,000.¹⁴ The most interesting report is Klein's. His frank statement to synod gives some indication of Muehlmeier's almost superhuman capacity for work and unstinting love for the cause.

I am firmly convinced that a minister's family cannot hold this post for any length of time. The continuous burden of the household makes it almost impossible to gain the peace and quiet necessary for the responsible position of a theological teacher. Furnishing board and laundry for such a numerous family, in addition to the moral supervision of widely-differing personalities, and on top of this a double teaching schedule, must of necessity destroy even the toughest constitution in a short time. The synod will therefore have to separate the teaching office from the housefather post sooner or later.¹⁵

Bossard had mentioned in his report that the board had been unable to carry out synod's mandate to find a farm manager. Klein now offered what amounted to an ultimatum. He said he would be altogether unable to continue in this work unless he were relieved of the added burden of farm management, including the supervision and feeding of students and hired farm labor. As a result, synod engaged Friedrich Reineking, a neighboring farmer, as farm manager and elected him to the Mission House Board. It also confirmed Klein as permanent housefather and Muehlmeier as professor of dogmatics.

At the beginning of the winter session, the number of student applications again exceeded the capacity of the school. Among the applicants were several interested in foreign mission work.

¹⁴ He reports, in addition, gifts of food ranging from a barrel of fish to sixty-one bags of flour, and clothing from as far as Buffalo, New York, and from as close as Sheboygan.

¹⁵ *Synodalverhandlungen*, 1869, p. 19.

The crowded facilities may have added to the burden of the houseparents. At any rate, Klein informed the board early in 1870 that he felt it imperative to resign the housefather post. Shortly before synod meeting in the same year he resigned his teaching position as well, but asked the board to present his resignation to synod in two parts in an apparent effort to separate the two offices. Synod did in fact separate them, but was unable to persuade Klein to continue in either capacity. In desperation, synod turned again to Muehlmeier, who was elected housefather and asked to resign his pastorate. Muehlmeier responded thus:

No member of synod really knows into what difficulties this [election] placed me. Anyone else would have decidedly declined the election under present circumstances. Although I seriously implored synod to try another, I knew very well that even if a man could have been found, this would again merely have been an attempt. . . . If, however, I accept the election, it cannot be called an attempt. I know from experience what burdens must be laid on the shoulders of the housefather. . . . Yet if the Lord has no other way for synod, can I leave the Mission House, which is like a child to me, without father and mother? Whatever some may say, I cannot do this. But do not blame me if I openly say that since the synod meeting I have been in such severe turmoil that it often seemed easier to leave this world than to return to the Mission House under the present circumstances.¹⁶

The question of his health and of his wife's health weighed heavily on Muehlmeier's mind. In addition, he was concerned about a successor in his congregation, which he abandoned with extreme reluctance. The choice of a successor was extremely important, since synod wished that the pastor of Immanuel should also fill the vacant teaching position at the Mission House.

On behalf of the board, Muehlmeier wrote to H. J. Ruetenik of Cleveland, Ohio, pastor of the First Reformed congregation, and editor of the *Evangelist*. Much to everyone's surprise,

¹⁶ *GdM*, pp. 116 f.

Ruetenik accepted this second call.¹⁷ His reasons are set forth in his reply to Muehlmeier.

Your letter dated June 28 hit me like a lightning bolt from a clear sky. You don't know, dear brother, how much trouble you caused, and what havoc with my feelings and plans. . . . Years ago I vowed that I would accept a call to the Mission House if it were presented again under one condition which has been fulfilled. This was when I was chosen for military service. I promised then, if God would free me, I would not resist a second call to the Mission House. I am bound . . .¹⁸

He accepted the call to Immanuel and was duly elected professor on August 4, 1870. He arrived in Wisconsin shortly after the beginning of the fall term in October of the same year.

Dr. Ruetenik was one of the most prominent men in the German Synod and one of the great pioneers of the church in the West. Where Winter made use of the *Missionsschimmel*, Ruetenik used his pen. The *Evangelist* and the *Reformierte Buchanstalt* in Cleveland, founded and for long years sustained by him, were his first and main interest. Like Winter he was of an independent frame of mind, a champion of many causes. One of these was the Calvin Institute at Cleveland, which he helped to found in 1868 and zealously promoted as a training college for parochial school teachers. His background well qualified him for a teaching position at the Mission House. He was born on September 20, 1826, at Demmerthin, a small village on the main road between Hamburg and Berlin, the third of fourteen children in a parsonage. He received part of his early training from his father, then attended the renowned *Joachims-thaler Gymnasium* at Berlin, and studied theology at the University of Halle under Tholuck and Mueller. With many other German students, including the first of the Mercersburg greats, F. A. Rauch, he became actively involved in the 1847-48 revolutionary movement for political freedom, and had to flee

¹⁷ Cf. *supra*, p. 43.

¹⁸ *GdM*, p. 118.

to America. His early years in America were precarious, to say the least. He earned a meager living in a variety of jobs from teaching to farm labor, until J. H. A. Bomberger, pastor of the Reformed Church at Easton, Pennsylvania, took him under his wing.

At first he taught in Bomberger's academy, then applied for licensure with the East Pennsylvania Classis, and was ordained in July, 1853. He came to Ohio in the same year, beginning his ministry in Toledo, serving briefly as German professor at Tiffin, and on October 15, 1856, began what was to become his lifework, the publication of the *Evangelist*.¹⁹ While much of Ruetenik's writing is of the journalistic variety, he was quite capable of sustained academic effort. He published a two-volume church history which reflects his distrust of the institutional church, with an emphasis upon the Christian consciousness of the individual. Both Ruetenik and Klein were spokesmen for the German part of the church in the Mercersburg controversy. The former had been instrumental in 1864 in establishing a theological periodical, *Der Reformierte Waechter*, devoted to an enunciation of the orthodox position.

"Mercersburg" Becomes an Issue

Klein delivered an address on the liturgical question at the synod meeting which elected him to the Mission House. It is one of the most concise and well-reasoned statements made in opposition to the Mercersburg-inspired provisional liturgy. Beginning in the 1840's the Mercersburg Seminary became the center of a unique theological and liturgical movement which found a large following in the eastern part of the church. The Mercersburg professors, Nevin and Schaff, sought to combat what they considered an excessive subjectivism in American re-

¹⁹ Of the men in and around the Mission House, Ruetenik is the only one whose biography has been published. Cf. J. H. Stepler, *Hermann Julius Ruetenik, D.D., LL.D.—Sein Leben und Wirken* (Cleveland: Central Publishing House, 1918).

ligion with a revival of the doctrine of the church. The church, they taught, is organically united with Christ; it is his mystical body in a generic sense. They affirmed their faith in the one Protestant-Catholic Church, whose progress toward visible unity between herself and her Lord is the dynamic of all history.²⁰ From this central thought they developed a high view of the sacraments, the ministry, and the institutional church, combined with an ardent ecumenical concern. The Provisional Liturgy, so called because its use was permitted by General Synod on a provisional basis, incorporated many of the Mercersburg principles and created a veritable furor of opposition, particularly west of the Alleghenies. Klein's essay reflects the almost unanimous feelings of the German pastors toward the Mercersburg theology. Unlike much of the literature on the subject, Klein's *Referat* is not polemical.

He does not question the need for liturgical forms in the church, nor is he opposed to "read prayers." The question is not whether, but what kind of, liturgical forms are needed in the Reformed Church. He agrees in effect with Mercersburg on the essential unity of cultus and dogma, and then implies his reservations concerning the Reformed orthodoxy of the Mercersburg teachings. The Provisional Liturgy, he feels, reflects the Lutheran emphasis on a physical presence of Christ in the sacraments. Christ does not give himself to us in two distinct ways as the Lutherans teach and Mercersburg implies, spiritually in the Word and bodily in the sacrament. The distinct witness of the Reformed Church is that the risen and ascended Christ is present with us in both Word and sacrament through the Holy Spirit.

The liturgy of the Reformed Church must, therefore, reflect the central Reformed affirmation of the communication of Christ's benefits by the Holy Spirit. It must reject all creaturely elements

²⁰ Cf. Reinhard Ulrich, *The Protestant Catholic Church; A Study of Early Mercersburg Thought*, unpublished Master's Thesis, Chicago Lutheran Theological Seminary, 1959.

as unworthy of its risen and exalted head. The center of its cultus must be the lively preaching of the Word which is its most beautiful and vital symbolism. This does not preclude the use of liturgical forms. Quite the contrary, the historical liturgical forms of the Reformed Church should be used to introduce congregations in this country to the spirit of the Reformed Church and make them conscious of their church's faith and life.

Klein concludes with what seems to be a reference to Schaff's notion of organic development:

The Reformed Church must hold to its unique understanding of the appropriation of salvation in dogma and cultus until the Lord shall be pleased to provide a true union of the confessions. The Reformed Church, which has never shied away from the work of union, will not fail the one flock under the one shepherd.²¹

In 1869 Ruetenik presented a paper at synod, subsequently published in the *Waechter*, in which he took issue with the Mercersburg Christology. *Das Verhaeltnis der beiden Naturen unseres Herrn Jesu* addresses itself to the core of the controversy.

He describes the orthodox Reformed position as truly Chalcedonian; namely, that Christ has two natures in one divine person. He rejects the Mercersburg contention for Christ's generic humanity and with it the idea of the church as the mystical body of Christ in the Mercersburg sense. He considers it to be a violation of Reformed orthodoxy and of the spirit, if not the letter, of Chalcedon. In opposition to Mercersburg, which emphasized a concrete, organic unity between Christ and his church, Ruetenik insists on a mystical, spiritual unity: the church is his body, but not his flesh. His essay reflects the avowed spirit-matter dualism of Reformed orthodoxy which the Mercersburg Christology sought to overcome.²²

²¹ J. H. Klein, *Referat ueber die Frage: Was fuer liturgische Formulare beduerfen unsere Gemeinden?* Synodalverhandlungen, Second Session, Indianapolis, Indiana, May 14-19, 1869, pp. 6 ff. See also *Der Reformierte Waechter*, Vol. 5, No. 4.

²² *Der Reformierte Waechter*, Vol. 6, No. 4, 1869.

The article is, in a sense, a summary statement of the position which he had consistently defended in his earlier writings. In 1867 he published an article, *Der Kampf gegen das Hochkirchentum*, which is surprisingly irenic in tone. The issue raised by Mercersburg, he says, is primarily one of doctrinal emphasis, since the basic Christian doctrines are held by every dogmatic system.

It seems erroneous to us, if it is said the high church party teaches that there is no salvation outside of the church, or the real presence of Christ in the Lord's Supper, or baptismal regeneration, or the efficacy of ordination, or any other main doctrine. For all these truths one can find in all orthodox systems of doctrine. And we believe to have learned by experience that the conflict degenerates into most unfruitful hairsplitting if it is made to turn on these single doctrines.²³

He agrees with Nevin's Christocentric emphasis, but chides him for claiming a monopoly on Christ-centered theologizing. Orthodox Reformed theology has always been Christocentric. The real point of disagreement, Ruetenik rightly observes, is whether it is the incarnation or the atonement that is central in the dogmatic system. The Reformed Church has always insisted on the centrality of the atonement. With his emphasis on the incarnation and his failure to distinguish between the visible and the invisible church, Nevin loses his claim to being Reformed.

Nevin's response in a series of articles published in the *Reformed Church Messenger* shows that Ruetenik's critique was to the point. Says Nevin:

The fundamental ground of Christianity . . . is not the atonement taken by itself, but the incarnation, in which alone is comprehended the possibility of the atonement, and its universal power. This is the proposition which we are now to maintain against Mr. Ruetenik's article in the *Reformierte Waechter*.²⁴

²³ *Ibid.*, Vol. 4, No. 4, 1867.

²⁴ Quoted in "Das Zentral Dogma," *Der Reformierte Waechter*, Vol. 6, No. 1, 1869.

Ruetenik acknowledged with delight (*mit Freuden*) that the central point at issue between Mercersburg and its opponents had thus been recognized as a problem of theological emphasis. His exchange with Nevin may well have injected a voice of moderation into the controversy which at times came perilously close to splitting the church. Although an ardent champion of Reformed orthodoxy, he had little use for its more unreasoned excesses. In a review of Schleiermacher's *Leben Jesu*, he has some very sharp words for those who use orthodoxy as a cloak to hide a stagnant mind, the thoughtless guardians of a rote-memory orthodoxy ("*auswendig gelernte Orthodoxie*").²⁵

Unfortunately, Ruetenik's term at the Mission House was comparatively short. As early as 1873, synod recalled him to resume editorial responsibility for the *Evangelist* which had sustained severe losses during his absence. His work on behalf of the school, however, was not confined to a few years of teaching. His generous support of the school in the columns of the *Evangelist* has been mentioned previously. It continued after his return to Cleveland. On a trip to Europe in 1866 to raise funds for his various enterprises, he collected \$500 for the Mission House and made valuable contacts in Germany and Switzerland through which a number of students were sent to the Mission House. Most spectacular in concept, if not in eventual results, was his success in persuading a Pastor P. W. Stursberg at Muehlheim-on-the-Ruhr to found an *Evangelisten-schule*, a sort of European preparatory school for the Mission House, designed "to send to the Mission House faithful youths who after a period of instruction, had been found suitable for the preaching office."²⁶ Over the years twelve students were sent by the Muehlheimer school, trained by the Mission House,

²⁵ H. J. Ruetenik, "Schleiermacher, *Leben Jesu*" (book review), *Der Reformierte Waechter*, Vol. 2, No. 1, pp. 5 ff. Ruetenik represented the Northwest Synod on the Peace Commission ordered by General Synod (1878) to work out a settlement of the controversy.

²⁶ *GdM*, p. 74.

and ordained to the ministry. The project was abandoned mainly because it relied heavily for support on the Northwest Synod which found itself unable to take on this additional burden.

At the 1871 synod meeting in Cleveland, Ohio, the question of elevating the Mission House to the status of a theological seminary was again discussed. The trustees reported an enrollment of twenty-two in the two classes, which had been separated into two divisions each. Synod tabled a request for a fourth full-time faculty member, but authorized the trustees to call a part-time professor.

A revised *Hausordnung* was presented and adopted. It established an office of *senior* and *famulus*; the former was the representative of the student body to the housefather and responsible for student discipline; the latter, chosen weekly from the preparatory class, took care of cleaning, heating, and lighting, and carried water and wood for the kitchen. According to the rule, students rose at 5 A. M. in summer and 6 A. M. in winter. Lights were out at 10 P. M. The rule provided for an hour of manual labor daily as due compensation for academic strain. "Movement in the fresh air after much sitting and mental strain is helpful at any time of the year and is therefore kindly recommended (*liebevoll angeraten*) to the students. . . . Moderate manual labor is extremely beneficial for bodily strength; therefore, an average of one hour a day shall be spent at the woodpile or in the garden."²⁷ Nor was the provision regulating association with young women forgotten, an item noted in the earlier rules. It appeared in essentially unchanged form. A new provision asked students to commit themselves in writing to the service of the church and provided that in case of failure to do so, the school should be compensated for instruction given.

²⁷ *GdM*, pp. 137, 142.

The Base Is Broadened

In the same year (1871) increasing emphasis was given to the preparatory class which numbered eighteen out of a total enrollment of twenty-eight. Ruetenik said in the *Evangelist* that six of these were *Kostschueler*—that is, paying students—who had not yet decided on a church vocation. Three students each had come from Basel and the Muehlheim institutions and two from the Calvin Institute at Cleveland; two hailed from New Jersey, and the rest from the Midwestern states. Ruetenik's article foreshadowed a shift in educational policy.

It is a special sign of the times that more than half of these students were born in America or were very young when they arrived in this country and were therefore educated here. When they enter the service of the church later on, these young men will be able to avoid many of the mistakes and blunders of some of the preachers and schoolteachers who have not yet been properly Americanized. They know the life and customs here and can move freely among free men. Some young men begin preparations for the ministry earlier than others. So it is that among the present students of the Mission House there are several who have just recently attained the minimum age of seventeen required for admission to the institution. They, therefore, can study longer and more thoroughly than those who are already of advanced age when they enter the institution. They can learn Latin and Greek thoroughly, and also mathematics and other mind-building disciplines. This makes their thinking clearer, their speech and manner of expression smoother, they become equals of the educated higher classes of the people so that they, like the apostle Paul, are able to preach in Athens as well.²⁸

In other words, the Mission House was giving increasing emphasis to a thorough liberal arts foundation for theological study. Ruetenik's article hastens to reassure those who doubt the need of extensive training for the ministry. There is room in the ministry, he says, for those who because of advanced age cannot pursue a long course of study. The Mission House is not about to make a god out of erudition. There were among the

²⁸ *GdM*, p. 129.

apostles learned and unlearned men. There must also be all kinds of preachers. In Germany, he adds wistfully, there are too few unlearned preachers; America perhaps has not enough who are learned.

In the fall of the year the neighboring Saron congregation called the Rev. Heinrich Kurtz, an accomplished musician and educator.²⁹ An Austrian by birth, he had been trained for the Roman priesthood. Praikschatz says that he switched to a teaching career because of evangelical leanings.³⁰ He served as head of a *Gymnasium*, or high school, until the time of the papal concordat with Austria, which subjected the state schools to church control. Kurtz left for Silesia and entered the Evangelical *Landeskirche*, serving as pastor of a Reformed congregation. In 1865 he had been sent to Milwaukee, Wisconsin, by the *Berlin Gesellschaft*. The Mission House Board induced him to teach music shortly after he arrived at Sheboygan Falls. By September, 1872, he was teaching nine hours weekly in mathematics, music, and physics.

The increasing enrollment, which had reached thirty-one by the spring of 1872, made the erection of a third building a necessity. Already in November of the previous year the board had asked Muehlmeier and Elder F. Reineking to obtain plans for a building on the order of the southern house. Synod meeting in Galion, Ohio, approved the project and an intensive campaign for funds began immediately in the *Evangelist*. Pastor M. G. J. Stern wrote of a friend of the Mission House who had offered a gift of \$50 if nineteen others would be willing to match his effort, an offer which was later amended to thirty-eight gifts of \$25 each.³¹ Evidently the campaign got off to a good start, for Kluge reported not much later that \$435 had been received. During the winter of 1872-73 preparations were made.

²⁹ Cf. *supra*, p. 60.

³⁰ *DM*, p. 67.

³¹ *Evangelist*, Feb. 24, 1858; March 3, 1858.

The members of Immanuel congregation again gave invaluable aid; lumber was secured from the Mission House woods. By spring the actual building was well under way and it was completed before Christmas. The delay was in part due to a severe hurricane which destroyed many homes in the area on July 4, 1873. The main buildings were spared, but the school suffered \$1,000 damage. The old barn was entirely destroyed and the teachers' residences were damaged. Most important, progress on the new building was delayed, because of an acute shortage of labor.³² The new building, the northern house, contained two large classrooms, dayrooms and bedrooms, an apartment for an assistant professor (*Hilfslehrer*), an assembly hall for the *Athanasius Gesellschaft*, and was designed primarily to house the preparatory class. Almost needless to say, it had been paid for upon completion.

Progress was not confined to enrollment and physical property. Synod in 1872 sanctioned the call of H. Kurtz as part-time professor. The four teachers organized themselves as a faculty and held regular meetings. The curriculum was further expanded and the first catalog was published in the form of a printed edition of the board's report to synod. The issue of a German academic institution was again brought before synod. Ohio Synod and Erie Classis both offered property; the former suggested a student home at Tiffin, the latter the building belonging to the Calvin Institute. The Mission House Board, for whom this was a vital issue, expressed concern in its report:

The lack of pastors in the church and the demand of the times for more thorough academic training force upon us the enlargement of the Mission House and cause us to hope that a German academic institution will be founded in connection with that school.³³

³² Meier, p. 72.

³³ *Ibid.*, p. 58.

And again:

The faculty of the Mission House requests of synod, not to attach too much weight to possible suggestions for a radical change in the educational institutions of the church, unless the finger of God clearly points the way.³⁴

Synod evidently favored the Mission House position, for it deferred action on both offers of property and declined their further consideration unless they were made without conditions. It did, however, deny the school's request to admit paying students. An exception was made in the case of "proven friends of the institution who would be required to seek lodging outside of the Mission House."

In 1873 synod authorized the Mission House to engage an English teacher. This position was first held by Licentiate Hermann J. Stern, a graduate of Tiffin College, who soon left (1875) to continue his studies. The board and faculty continued their efforts to improve the academic program. The combined catalog and synodical report of 1873 reflects a tightening of scholastic requirements.

We [the board] have come to the conclusion that it is better for the church, that students who cannot satisfactorily carry the irregular (that is, preparatory) course should be dismissed after a sufficient trial period of no longer than six months. It grieves us when often we have to advise a pious young man to seek another occupation, but we firmly believe that to those whom the Lord calls to an office in his church, he also gives the necessary gifts to administer it faithfully and conscientiously. Furthermore, our church has now reached a state in this country which requires preachers and teachers who not only are decidedly pious and believing, but are well educated as well.³⁵

A change in the curriculum provided for five classes in two divisions. The change was made to facilitate admission of non-ministerial students and prepared the way for a division of the institution into a college and seminary. In 1874, synod

³⁴ *Ibid.*, p. 59.

³⁵ *Ibid.*, p. 64.

authorized the board to call C. T. Martin as assistant professor to help fill the vacancy created by Ruetenik's return to Cleveland. Kurtz taught Bossard's course in exegesis, and Bossard, in turn, replaced Ruetenik in church history. Report cards were introduced, and synod reneged on its previous action, now permitting the admission of "sons of preachers to the preparatory class, provided there is room, at a monthly charge of \$4."³⁶ This may have been partly due to Ruetenik's influence who only two weeks before the opening of synod had published an article in the *Evangelist* in strong support of opening the preparatory department to paying students.³⁷ In 1874 the Mission House also graduated the first student to enter foreign missionary service. He was Jacob Hauser, a member of Sheboygan Classis, who upon graduation joined the *Deutsche Evangelische Missionsgesellschaft* (German Evangelical Missionary Society) for service in East India.

Seminary Status Reached

At the synod meeting at Sandusky, Ohio, in 1875 it was definitely decided to elevate the theological department of the Mission House to the status of a full theological seminary. Ohio Synod was informed that this action would dissolve the mutual agreement of 1867 concerning the seminary at Tiffin. It was also agreed to withdraw from the administration of Heidelberg College "which did not meet our needs as a German Synod."³⁸ Two years later at Sheboygan, Wisconsin, synod formally implemented this action according to the constitution of the church.

Whereas, two years ago at Sandusky, Ohio, synod elevated the theological department of the Mission House to a seminary in accordance with the provisions of the constitution, and whereas, the same requires that professors of theology be elected and called by synod, be it resolved that:

³⁶ *Ibid.*, p. 74.

³⁷ *Evangelist*, May 14, 1874.

³⁸ *Ibid.*, pp. 83, 85.

1. We consider J. Bossard, H. A. Muehlmeier, and H. Kurtz, presently teachers at the Mission House, as professors of theology elected by synod.

2. That the officers of synod be instructed to issue a constitutional call to each of the above mentioned brethren as follows: Prof. J. Bossard, Ph.D., professor of church history; Pastor H. A. Muehlmeier, D.D., professor of dogmatics and practical theology; Pastor H. Kurtz, professor of exegesis; the decision concerning remuneration of the professors to be left to the trustees of the Mission House and to the officers of synod.

3. That a committee be appointed to install said brethren into their offices at this session of synod."³⁹

The need to enlarge the preparatory department and to give it the full status of a college was an inevitable concomitant of these actions. The 1875 catalog lists a three-class preparatory department. The upper class called for advanced classical studies, including readings in Cicero, Horace, Demosthenes, and selected passages from the Hebrew Old Testament. This, in turn, made necessary faculty increases. In 1875 Pastor D. W. Vriesen joined the faculty of the preparatory school on a part-time basis, and in the fall of 1876 Kurtz resigned his pastorate and moved into a newly purchased teacher's home near the school. Two seminary students, J. Lange and F. Grether, supplemented the faculty.

Enrollment continued to rise. By 1876 it had reached fifty-four, including several paying students. One of them, Max Stern, a son of Dr. Max Stern and brother of H. J. Stern (professor of English 1873-1875), drowned in the Sheboygan River in May of the previous year, the second student to die at the school.⁴⁰ The rapid increase in enrollment was partly due to the opening of the preparatory department, but it is still remarkable in view of the stringent admission procedures. Rules published in the *Evangelist* in 1875 provided that:

³⁹ *Geschichte der deutschen Synode des Nordwestens, 1867 bis 1917* (Cleveland: Central Publishing House, 1917), pp. 27 f.

⁴⁰ The first was Friedrich Wehrmann who succumbed to a nerve ailment shortly after Christmas, 1872, after five years of study at the Mission House.

1. All who wish to be admitted as students to the Mission House must be members of Reformed congregations. Candidates [for the ministry], who have failed their entrance examinations, and soldiers, whose freedom from service still has to be purchased, shall first be subject to a trial period of several years as regular members of a congregation.

2. Admission to the Mission House requires a character reference from the church council of the congregation in which the applicant holds membership.

3. A biographical statement must be sent, in which major consideration is given to one's inner or spiritual state, but which must not overlook external circumstances, such as age, vocation, and marital status.

4. It is most desirable that those who think too highly of themselves (and usually are at the same time badly prepared), the superficial know-it-alls, and particularly the (pseudo-) reformers, keep away, until they can speak from the heart: "It is good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word" (Ps. 119).⁴¹

The policy reflected in these rules seems to have been strictly enforced. We learn, for example, that the board in 1874 rejected fourteen out of a group of sixteen applicants "because we missed either true Christian commitment or a certain call to the ministry."⁴²

The growing emphasis on the preparatory school and on nonministerial students was in part an attempt to assure adequate financial support of the school. By 1878 enrollment stood at sixty-four, and the need for an additional building had become imperative. Muehlmeier for the first time called the preparatory school a college, which by now had been expanded to five classes. A three-year course had been introduced in the seminary. "The beginning of a regular institution has now been made," said Muehlmeier, "it is now a question of whether or not we are to continue with the good work of education on behalf of the church."⁴³ Muehlmeier's report suggests that there was

⁴¹ *Evangelist*, May 6, 1875.

⁴² Meier, p. 73.

⁴³ *GdM*, p. 186.

some question concerning the location of the school, in addition to the ever-present worry about finances. Muehlmeier argues that while secular institutions must be located in population centers, this is not necessarily true of church institutions, since they must be sought out for their Christian character and the quality of their staff. Moreover, the Mission House had not been remotely able to accommodate all applicants, and those who had been rejected or put on waiting lists had in most cases previously failed to qualify at other institutions and thus should be considered as previously lost to the service of the church. Since synod had granted permission for a new building, Muehlmeier made an appeal for the approximately \$2,000 required: "Synod has decided to build only when the means have been obtained. We shall strictly hold ourselves to that decision. It is not our business, dear friends, to incur debt, as you well know."⁴⁴ The fourth house was completed in 1879. Now known as Bossard Hall, it was erected about 300 feet west of the southern house on an incline and served as the housefather's residence. The board reported its completion to synod in September of that year:

The honorable synod decided to build only if the means had been obtained. Since our treasury did not permit additional expenses, we have looked for willing friends, which the Mission House has in and outside of our synod and church, and have received the sum of roundly \$1,500. Because we still lack \$500 we have had to omit certain changes and furnishings. The building itself is completed. It is a three-story house, 30 x 40 feet, with a 30-foot annex. Besides a teacher's apartment, it contains a large dining room, two basements, a kitchen, a laundry, and other necessary rooms.⁴⁵

In the same year the Mission House received a substantial addition to its small endowment fund in the form of a legacy of \$1,000 from the estate of a widow, C. Sundermann. Previous legacies included the amount of \$400 from the estate of F.

⁴⁴ *Ibid.*, p. 187.

⁴⁵ *DM*, p. 91.

Domeier, a member of the board and one of the first Langenholzhausen settlers, who passed away in 1873. In 1875 the board had received word that Dr. Schneck had provided for a legacy of \$1,000 in his will. The latest gifts brought the total endowment up to about \$3,000.⁴⁶

College Is Recognized

The most important event of the year was the action of synod, meeting October 1-5 at Galion, Ohio, which officially made the preparatory department a college under the name "College of the Mission House . . . in accordance with the laws of the state of Wisconsin." Since the college followed a four-year curriculum, the first class of the former preparatory department was retained under the old name, giving the school three departments. Bossard was named president of the seminary; and Kurtz, president of the college. The physical property included the four main buildings, two teachers' residences, a new barn which was built in 1875 to replace the one destroyed by the hurricane of 1873, a newly dug well, and a baking house, the latter two items being partially the work of the students in 1880. The students also built tables and chairs for the faculty room, and worked on a curio collection, known as the *Museum*. It contained among other things the first clock of the school, (*die alte Schwarzwaelder Uhr*) which served faithfully till 1872, when it gave way to progress in the form of a regulator; some idols and coins and jewelry from East India sent by Missionary Hauser; and the jaw of a shark "from a friend on the shores of Lake Michigan." (The shark, we are assured, came from the Gulf of Mexico, not from Lake Michigan.)

In 1881 the student rules were again adapted to the changing situation, although the basic provisions of the two earlier versions were retained. The order provided that the *senior* had to be a

⁴⁶ Cf. Meier, p. 84.



MISSION HOUSE FACULTY: 1912

LAKELAND COLLEGE FACULTY: 1962





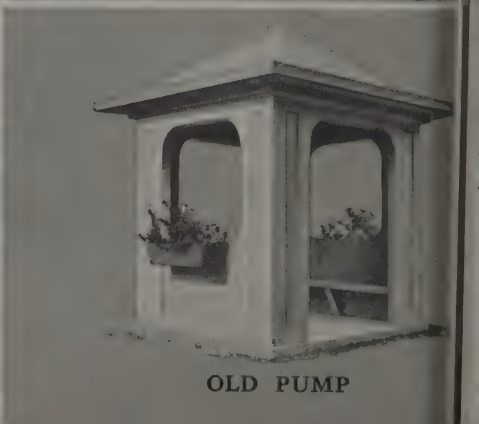
FRIENDSHIP BRIDGE



SYRUP FASS



MISSION HOUSE BAND



OLD PUMP

seminary student and added the office of a *vice senior*. The *famulus* was recruited weekly from the college. A slight deterioration is notable in the wording of the rule governing association with young women. Such association is no longer prohibited; the students are merely warned.⁴⁷ The first alumni meeting was held in the same year. The main feature of the event was the presentation by former students of four essays on pastoral and theological questions.⁴⁸ The library received a valuable donation of 146 volumes from Philip Schaff, which expressed his continued interest in the institution. Other additions to the library were a gift of about eighty volumes from Pastor G. Rettig (1883)⁴⁹ and the purchase of Dr. Lichtenstein's library of 1,200 volumes (1884)⁵⁰ which brought the total to 4,000 volumes.

In 1881 far-reaching changes were made in the structure of Northwest Synod which brought to an end the exclusive association of the Mission House with that church body. We have traced in this chapter the development of the school under the management of the German Synod. The Mission House, in its years as an institution of that synod, had indeed become *eine deutsche wissenschaftliche Anstalt* (a German academic institution), willing and able to serve the educational needs of the church. The growth of the Mission House was paralleled by the growth of its parent body. Synod was organized in 1867 with five classes and a membership of 83 pastors, 162 congregations, and 8,660 confirmed members. By 1880 there were six additional classes which would indicate a corresponding increase in the number of pastors, congregations, and members. A division of synod was deemed advisable, and in 1881 Heidelberg, Erie, and St. Johannes classes were dismissed to form a new German Synod in the state of Ohio, together with Cincinnati Classis of the Ohio Synod. The new synod was organized

⁴⁷ Cf. GdM, pp. 214-219, for a copy of these rules.

⁴⁸ GdM, pp. 220, 240.

⁴⁹ GdM, p. 243.

⁵⁰ GdM, pp. 243 f.

as Central Synod on November 4, 1881. The three classes dismissed by Northwest Synod had a membership of over 11,000, more than the original membership of the whole synod.

With the division of the parent body and the establishment of a college and seminary, the Mission House entered a new phase of its development. Both synods were to share in the control and administration of the Mission House and each was to elect three members of the Board of Trustees. The new board met on July 12, 1882, in Terre Haute, Indiana, and agreed that:

1. The Mission House shall be the property of both synods and therefore both synods shall have equal representation on the Board of Trustees in the manner previously agreed upon (that is, three representatives from each body).

2. The Mission House, consisting of the seminary and college, shall be jointly supported by both synods, the Synod of the Northwest and the Central Synod, in the same way as in the past.

3. Should a vacancy occur on the faculty of the theological seminary because of death or for other reasons, such vacancy shall be filled by election in both synods and in such other synods as may join us.

4. In execution of its mandate, your committee faces certain problems concerning the charter which demands that the property shall be administered by nine trustees, all to be elected by Northwest Synod. We recommend to synod that the Mission House Board be instructed to take steps effecting a change in the charter in such a way that Synod of the Northwest, Central Synod, and if the German Synod of the East and other German synods belonging to our General Synod should care to join—that all these shall be entitled and enabled to have equal representation on the Board.⁵¹

Progress on the new charter was delayed because the German Synod of the East (organized 1875) expressed immediate interest in joining the agreement and therefore had to be con-

⁵¹ *Geschichte der Deutschen Synode*, pp. 47 f.; also *DM*, p. 79. In addition to the Board of Trustees, Northwest Synod had in 1877 ordered the election of a Board of Visitors. This board, however, seems not to have functioned too well. It was soon merged with the Board of Trustees in such a way that the same board functioned in either one or the other capacity. Cf. *DM*, pp. 77 ff.

sulted. A first draft of the revised charter was presented to the Eastern Synod at Baltimore, Maryland, in 1885. This synod voted a year later to join the two sister synods in the responsibility for the school, and elected three representatives to the board. Final ratification of the charter did not come till 1888, because of some legal problems in the wording of the first draft. The final draft is dated May 15, 1888.⁵² It established a board of three members each from the participating synods and provided for representation of future German synods. This provision later opened the way for Southwest Synod (organized 1914) to join the administration of the school. The charter stated the purpose of the corporation as "the foundation, maintenance, and continuation of an academy, college, and theological seminary or any one or more of these institutions for the purpose of education and preparation of youth for the Christian ministry."⁵³ The new charter recognized the Mission House as the institution not of an individual synod, but of the entire German constituency of the Reformed Church in the United States.

⁵² A copy is found in Minutes of the Northwest Synod, 1888, p. 36.

⁵³ Cf. *DM*, pp. 80 f.

From House to School

WE HAVE TRACED the story of the Mission House from its beginnings as the school of prophets in the bush, the project of a single classis, to its emergence in the late 1870's as a full synodical college and seminary. When after almost a quarter century of service, the school was transferred to the control of the three German synods, it had in fact become *the* German educational institution of the church. During its first twenty-five years the Mission House had sent more than 150 ministers, missionaries, and parochial school teachers into the service of the church, and an additional hundred young men had received part or all of their education at the school.¹

The transition to control by the three synods was not without difficulties. Ratification of the decisions made by the board was considerably more complex since three synods now had to be consulted instead of one. The broadening of the base thus led to a more cumbersome administrative machinery. Evidence of this, apart from the extended charter negotiations previously mentioned, is found as early as 1884. In that year the board, assembled in regular session at the Mission House, was at some loss to decide whether the current class of seminary graduates

¹ Cf. Catalog of 1884-85 which has a complete list of students.

should be dismissed under the old two-year or the new three-year curriculum. Central Synod had instructed the board to dismiss only three-year graduates while Northwest Synod had failed to make its wishes known. The board finally agreed to dismiss the students after two years only one more time.

The fragmentation of the administrative functions of the church was a major factor in an attempt by Northwest Synod to organize a German General Synod in 1891-92. The original proposal in the form of a letter presented to Northwest Synod in 1891 stated:

The lack of organic unity among the German synods does considerable harm and is a definite hindrance to the further development of the German part of our church. No joint discussions and decisions are possible concerning the institutions and agencies we have in common.²

The letter signed by eleven pastors takes exception to the efforts of General Synod to coordinate more effectively the work of the district synods under its direction. At stake, of course, was the autonomy of the "German interests" both in home missions and various institutions. Northwest Synod did indeed make proposals to the other two German synods for such a German General Synod. In 1892 a committee under H. A. Muehlmeier reported on the matter. The committee expressed itself favorably. It seeks to make clear that the proposal does not involve a break with the existing General Synod, but is merely an instrument to further the interests of the German part of the church, particularly as incorporated in its institutions, such as the Mission House, the Cleveland Publishing House, the Fort Wayne Orphanage, and generally those concerned with home missions and synodical church building funds. The proposed German General Synod was to be subject to the General Synod and thus to the whole church. The project failed when it was

² *Geschichte der Deutschen Synode*, p. 22.

finally tabled in 1893, mainly because the other two German synods expressed themselves unfavorably.

It was probably fortunate that the proponents of a German General Synod did not succeed. For in the period now under discussion, the alignment of a considerable portion of the Reformed Church along ethnic lines had become increasingly tenuous. The Midwest was rapidly being Americanized in concepts, life, and customs, if not always in language. The German synods were confronted with a continuous and inescapable erosion of their "German" identity. The early pioneer spirit gave way in the second generation to an often provincial conservatism, and as the "German" cause became less clearly definable, it was often and easily confused with a recalcitrant theological orthodoxy. The earlier missionary challenge was giving way to that of changing social, cultural, and religious patterns, a challenge which every immigrant group sooner or later has to meet. In the four decades from 1880 to 1920, the German part of the church was being forced to cope with this challenge just as the Eastern "English" part had almost a century earlier. The tensions inherent in this period of major adjustment did, of course, not bypass the Mission House. As the educational institution of the German synods, it found itself more often than not at their very center.

The problem outlined above first came to the fore in the discussions preceding the erection of Old Main, which still serves as the main classroom building. In the early 1880's it was evident that a further building program was needed. The board proposed such a program in 1882 and decided on an appeal for funds. The question of a new building, however, was now coupled with an entirely different one; namely, that of the location of the school. Central Synod had been asked to sanction the collection of funds for the new building. At its annual meeting in Cincinnati, Ohio, in September, 1883, it responded with the following resolution:

In reference to the collection of funds for the enlargement of existing buildings and the erection of a larger building, be it resolved that the German Reformed Synod of the Northwest be asked to express itself, whether it would deem it advisable in the long run to keep the college of the Mission House at its present location and to recommend considerable enlargement of buildings, or a larger, new building; and that this synod shall await the opinion of above synod before it undertakes further steps in this matter.

The Synod of the Northwest responded at its meeting at Milwaukee in October of the same year.

Resolved, that the interior space be enlarged through the extension of several annexes and that an immediate beginning be made with subscriptions for a new building; that new construction, however, shall not be started until the necessary funds have been collected; further, that we do not think it advisable to move the institution, and we direct the attention of Central Synod to this point.³

The board evidently was not satisfied with either of these actions. In a circular letter to the churches, Muehlmeier and Kluge asked:

How shall the Mission House be enlarged? This is the most difficult of questions. Shall we continue in the accustomed fashion, or shall we seek a new course? Some in our church think we should build a large and spacious new building at a cost of \$20,000 or more, and that the board should immediately make preparations and begin construction by next spring. The board shall make a continuous request for contributions to the Mission House, particularly for the new building, in the *Kirchenzeitung*; it shall name an agent to travel from congregation to congregation in the three German synods for the purpose of collecting donations.

Others believe that in the enlargement of the Mission House we should follow exactly the same plan which, in the development of the Mission House up to now, has proved so full of blessing and success; namely, a slow, humble, and cautious advance, the care for the needs of the moment. . . . Of such is the unique character of the Mission House through which it enjoys the confidence and willing support of the church. Every new development would have to take this into account. *The building of a large, expensive*

³ GdM, pp. 245 f.

*structure in the style of American institutions would at once destroy the former character and development of the Mission House. In that case, the Mission House would need an endowment; it would have to have capital of several tens of thousands in order to pay the teachers from interest, and in general it would be just like an American institution.*⁴

Muehlmeier and Kluge then diplomatically state their own position which is a compromise between those given above. They affirm the need for a larger building: "It is not to be despised, if one is of the opinion that the institution would in the course of time need a little more stature, to the honor of the church and for other reasons." They point out, however, that buildings alone will not accomplish that end. A second house-father is needed as well as better housekeeping facilities, new living quarters, and an increase in operating budget. In the interest of cutting costs, Muehlmeier and Kluge consider an agent unnecessary. The final scope of the project, they say, will depend entirely on the response of the congregations. "Until now we have proceeded step by step. . . . We have not gone into debt and do not intend to do so in the future. . . . We are afraid of self-chosen ways. . . . Our position is to be guided by the Lord and not to be forced or pushed by men."

The tension between the old and the new was not confined to the building issue. The annual report of the board to the synods of 1884 points out that of thirty requests for pastors, only eight could be met. The question is raised whether besides the regular course an accelerated practical program might not be introduced to train young men as home missionaries. The same report reflects the difficulties of meeting an ever-increasing budget. While the 1883-84 budget had been met, a deficit had occurred for a considerable period of time during the school year. The catalog listed sixty-seven students, fifteen in the preparatory school, thirty-seven in college, and fifteen in semi-

⁴ GdM, pp. 247 f. Italics added.

nary. Efforts were being made to increase the endowment which by 1884 had reached slightly over \$6,000. There were now seven faculty members. Kurtz, Bossard, and Muehlmeier were joined by C. T. Martin, pastor at Immanuel, who became professor of practical theology. He had previously served as instructor in "teaching at parochial schools." J. W. Grosshuesch, who had taught in the college since 1878 and also assisted the housefather, was named a permanent teacher by synod in 1882. D. W. Vriesen (since 1875) and Frank Grether (since 1877) continued to teach on a part-time basis after graduation from seminary, since both served neighboring congregations.

A Founder Called to Rest

The school planned to celebrate its twenty-fifth anniversary in June of 1885. D. W. Vriesen was commissioned to write a history of the school, and an anniversary catalog was prepared. The actual celebration, however, had to be canceled because of the death of Jakob Bossard on June 1, 1885. Bossard suffered a heart attack in the classroom and died the evening of the same day. He had given the school a quarter century of service. In his quiet and unassuming way he had always carried the major teaching load in all three departments. In the course of the years he had taught practically every subject in the curriculum, filling in wherever needed in addition to his regular subjects. He was one of the old-style scholars, thoroughly trained in the humanities, one of the last exponents of a *scientia universalis* before an age of increasing specialization. He left no literary heritage: only a few reports and a lone article in *Der Reformierte Waechter* are known to exist.⁵ They are distinguished

⁵ Bossard seems to have outdone Muehlmeier in shunning public attention. Muehlmeier served as president of synod for three years (1873, 1875, 1881). He served also on a variety of committees. The only significant synod position Bossard seems to have held was membership on the liturgical committee of Ohio Synod, which was responsible for the Western Liturgy. But even here he does not seem to have taken an active part. (Cf. J. Good, *History of the Reformed Church in the United States*, pp. 466 f., 496.)

by an extreme economy of words. Bossard's article was first presented as a lecture to Northwest Synod in 1870 under the title *Das Wort Gottes in der Reformierten Kirche*.⁶

The article is an exposition of the doctrine and use of scripture in the church. It reflects Bossard's thorough acquaintance with the history of the canon, the doctrine of scripture in Reformed orthodoxy, and with nineteenth-century biblical criticism as well. As far as can be determined from the brief article, Bossard's views seem to have been close to the so-called mediating theology of Germany, which also informed his distinguished colleague, Philip Schaff, although Bossard is considerably closer to Reformed orthodoxy than the latter.⁷ He cites the traditional arguments for the authority of scripture in the fashion of Reformed systematicians, but rejects an unqualified verbal inspiration theory. God is a God who acts. "We may cite as an additional reason for faith that God acts according to the same principles today as we have seen him act in the Holy Scriptures." Bossard's doctrine of inspiration is particularly illuminating:

In the historical books inspiration concerns mainly the event, in the others (poetic books) mainly the person. But nowhere is the person a mere tool without will like the pen in the hand of man, but he is active with his will; his spiritual powers are heightened and preserved from error, but his innate uniqueness remains, which causes the several different ways of viewing truth and the differing ways of writing. Irregularities . . . prove the honesty of the writers.

One can compare the written word of God with the personal Word which is God himself. The personal Word has become flesh, has taken upon himself human nature and made it his own, has entered upon the course of human development. This has posed the task of understanding the blending of the divine and human, whereby at one time the former has been forced into the back-

⁶ *Der Reformierte Waechter*, Vol. 7, No. 4, 1870, pp. 153-164.

⁷ The mediating theologians in nineteenth-century Germany sought to steer a middle course between conservative Protestant orthodoxy and the radical critique of the left-wing Hegelian school. They acknowledged, to varying degrees, the insights of nineteenth-century historical and biblical research, but rejected some or most of its theological conclusions.

ground, at another the latter has been ignored or even denied. In the same way the divine thoughts, which were to be made known to men, have clothed themselves in the limits of human speech. Here, too, then we have the task of understanding the blending of the divine and the human. Here, too, the human element has not had its rightful place in times past, and in later times, with an awareness of such onesidedness, many have fallen into the opposite error of not giving room to the divine."⁸

The essay as a whole shows Bossard as a thorough, conservative theologian. He was not an original thinker. Yet his humble ways and pedagogic talent left a mark upon the church in the West just as thoroughly as the brilliant work of Schaff and Nevin did upon the church in the East.

Bossard's successor was Johannes Van Haagen, who for many years had taught at Ursinus College, Collegeville, Pennsylvania. After his election by the two synods to the chair of historical theology, he was installed in the fall of 1886 during the meeting of synod at Immanuel Church. In the same year departmental chairs were established in the college. Pastor Frank Grether, who had served the school in a part-time capacity for nine years, was elected professor of English language and literature. He accepted the call but did not begin his work until January 1, 1881, when he returned from a leave of absence that he had requested in order to try his hand at missionary work in Dakota.

The Board of Trustees also elected Julius Adolph Glaubitz of Calvin College, Cleveland, Ohio, professor of Latin and Greek language and literature. Glaubitz was born in Neu Stettin, Pommern, Germany, and received his education at the University of Berlin. He had come to America and Calvin College in 1882. He arrived at the Mission House on December 15, 1886, where he taught for twenty-nine years until his death in 1915.⁹ A third chair, for mathematics and physics, went to J. W. Gross-

⁸ *Ibid.*, pp. 156 f.

⁹ Cf. *M. H. Aerolith*, Vol. 19, No. 8, p. 7.

huesch. About a year later the board established a regular professorship for German language and literature. D. W. Vriesen, who had taught the German courses while serving as pastor of Saron congregation, was offered the position on a full-time basis but declined and resigned in 1888 to accept a new pastorate at Ebenezer, Town Newton, in Manitowoc County.¹⁰ The German chair remained vacant until 1890. The reorganization of the faculty, made necessary by the passing of Dr. Bossard, thus resulted by 1888 in the establishment of seven full-time professorships in the seminary and college.

Old Main Erected

The decisive event of the year 1888 was the dedication of the new building, known affectionately as Old Main by succeeding student generations. Preparation for the building had begun as early as 1882. In the fall of 1885 the synods authorized the erection of a "good brick building, commensurate with the present requirements, on the grounds of the Mission House" at a maximum cost of \$10,000.¹¹ A report by the trustees of October, 1886, shows rapid progress:

Stones for the foundation and 40,000 bricks have been delivered to the building site. The woods of the Mission House have yielded about eighty *saegebloecke*. A circular letter to the congregations¹² has been well received. Not counting \$718.95 expended for materials, we now have \$3,044.28 in the Building

¹⁰ D. W. Vriesen also served as head of the preparatory department. He was an ardent advocate of parochial schools. Among his published works is an *A. B. C. Buch*, a *Deutsches Lesebuch* (1897) and a volume of sermons and homilies, *Des Herrn Wort bleibt in Ewigkeit*, published after his death in 1927. He also wrote most of a theological handbook for lay people, *Das reformierte Gemeindeglied*, published by order of the Board of Education of Northwest Synod in 1903. Vriesen was a Kohlbrueggian; that is, a follower of the extreme Calvinism of the Dutch theologian Herman F. Kohlbruegge (born 1803). The Kohlbrueggians gained some following among the German pastors, particularly in the Dakotas, and at the Northwest Synod of 1906 accused one of the Mission House professors (H. A. Meier) of heresy.

¹¹ *DM*, pp. 93 f.

¹² Cf. *supra*, p. 87.

Fund for building additions and new construction. Another \$2,230.52 has been subscribed and we have received assurances of further contributions in unspecified amounts. Our students have contributed 15,000 bricks for the new building. A good beginning has been made and we hope for a blessed continuance.¹³

But in the next year progress was slow. A building committee was appointed consisting of the Reverends C. T. Martin, Jakob Dahlmann, F. Peter Leich, H. A. Muehlmeier, E. Stienecker, and two laymen, C. F. Arpke and J. S. Zimmermann. All except Housefather Stienecker and Inspector Muehlmeier were members of the board and represented the two synods. (In 1885 the board had separated the administration of the school. It had called Pastor Ernst Stienecker to the housefather post and given Muehlmeier the presidency [*Oberleitung*] under the title of *Inspektor*. Muehlmeier also was to be the chaplain of the institution.) Members of the board, the professors, and two students served as "agents" to revive the lagging fund drive. To help matters along, a friend of the Mission House sent out a tract entitled *Eine Stimme aus dem Volke ueber das Missionshaus*.¹⁴ Northwest Synod in 1887 urgently requested the Board of Trustees "to proceed with the new construction as soon as circumstances permit; and to create new enthusiasm for the project through articles in the *Kirchenzeitung*¹⁵ and through personal as well as written appeals, since the means are still lacking." This was interpreted as a relaxation of the previous action requiring "sufficient funds" before construction could begin.

The concerted efforts on behalf of the project seem to have been successful. On October 26, 1887, the building committee recommended that the board accept and implement the newly prepared plan for the building as drawn up by the

¹³ DM, p. 94.

¹⁴ A voice from the people speaks about the Mission House.

¹⁵ In 1875 the *Evangelist* had been merged with the Eastern German-language paper, the *Kirchenzeitung*.

Sheboygan architect, Karl Hilpertshauser. On January 4, 1888, the building committee was authorized to sign a contract with the Chilton construction firm of Dorschel and Schultz, which had submitted the low bid of \$14,625. The architect was granted the usual commission for supervision. The contractors posted an \$8,000 completion bond. Times had indeed changed! Construction began in spring and was completed in the fall of the same year. On November 22 the chairman of the building committee, C. T. Martin, made his final report:

With God's gracious help your committee has been able to receive the completed building from the contractors on this November 12, 1888. The total cost amounts to \$20,680, a sum which is almost covered, so that we hope to dedicate the handsome building free of debt. As a building committee we are conscious that all that is well with our work is the Lord's, but what may be found wanting is our own.¹⁶

Without delay and with due ceremony the new building was dedicated two days later on November 14, 1888. The congregation moved from the northern house to the doors of the new building. After Muehlmeier had received the keys, the procession entered the assembly hall (*Aula*) on the first floor. Muehlmeier gave a résumé of the institution's history, in which he reminded his audience of the roots of the institution in the missionary efforts of the church and honored the memory of Dr. Bossard and Treasurer Kluge (died 1885). He then officiated at the dedication. Wilhelm F. Horstmeier of St. Louis, Missouri, preached the sermon. In the afternoon service A. Emil Dahlmann of Philadelphia, representing the German Synod of the East, delivered a lengthy address on "The Requirements of the Ministry Today." After this the humanities came into their own with an address by Ferdinand O. Sesch of Philadelphia. His subject was, of all things, the *Iliad* of Homer. The entire program was no doubt made more tolerable with frequent

¹⁶ DM, p. 96.

musical numbers by the Mission House choir under Kurtz's direction, including a *Hymnus* composed for the occasion by a student, Eduard Wentz, who later became a professor, and several compositions by Kurtz himself.¹⁷

The new building and enlarged faculty helped to facilitate a steady growth of enrollment in the following decade. In 1888 twenty-five students were enrolled in the seminary, and sixty in the college and the preparatory school. By the 1894-95 school year, the total enrollment was 107; the preparatory class had become an academy.

Since the separation of the curriculum into seminary and college courses, the school had introduced the American custom of granting degrees, at least in the college. Meier says that those who satisfactorily passed the final examinations "received a neatly-executed graduation document or diploma in Latin which awarded them the title of *Artium Baccalaurei*."¹⁸ After 1886 the board granted the degree of *Artium Magister* to alumni and pastors on the basis of postgraduate home study or special service to the church and also the honorary *Doctor Divinitatis*. No formal graduate program in the liberal arts was ever attempted except in the case of one student, Oswald Occola, who was given special permission to spend an additional year in the college and who is listed in the 1884-85 catalog as a "post-graduate" student.

In the early days, examinations for all students were held at the end of the school year usually in the presence of the whole Sheboygan Classis which functioned as a Board of Visitors *in corpore*. A separate Board of Visitors, whose main function seems to have been to supervise and attend the final examinations, was elected for the first time in 1877 by Northwest Synod.

¹⁷ The program and the texts of the main addresses were published in pamphlet form by the Cleveland Publishing House, under the title *Reden und Vortraege, gehalten bei der Einweihung des Neuen Baues des Missions-Hauses der Reformierten Kirche in den Ver. Staaten*.

¹⁸ DM, p. 137.

In 1880 it was reorganized to consist of six members elected for staggered three-year terms. It did report to synod in 1881, but functioned irregularly, if at all. By 1888 it seems to have been merged with the Board of Trustees, for the membership of both boards is identical and listed as "Board of Trustees and Visitors" in the dedication program for Old Main.¹⁹ This became the pattern in the future.

A constitution for the school was first presented to the synods in 1886. It was adopted in 1887 by Central Synod and the Eastern Synod, but only provisionally by Northwest Synod.²⁰ Revised again in 1891, it gave the board considerable autonomy in the administration of the college and the academy, but reserved the call of seminary professors for the synods. The Board of Visitors was given charge of admissions as well as of educational and disciplinary policies and was to represent the interests of the synods in spiritual matters. It was consequently given the right to fill vacancies in the seminary faculty on a temporary basis until the synods could be consulted. The boards, consisting of the same persons, met twice yearly in October and June. Meier lists as members who served for extended periods Pastors C. T. Martin and F. P. Leich of Northwest Synod; J. Dahlmann and J. F. H. Dieckmann, who also served as chairman for several years, from the Eastern Synod; and Elders C. F. Arpke and C. E. Klopp.²¹

With the establishment of the college, the natural sciences were given more emphasis in the curriculum. Already in 1882 a society had been founded "for the furtherance of the study of natural sciences at the Mission House." The society sent a circular letter to pastors and friends of the institution in an effort to gain contributions and members, which said in part:

In our times it is absolutely necessary that the men who are given a Christian education at the Mission House and who later

¹⁹ DM, pp. 77 f.; *Reden und Vortraege*, p. 2.

²⁰ Cf. *supra*, p. 84.

²¹ DM, p. 87.

go out into the world as ministers or into another profession of their choice be equipped with a thorough foundation in the natural sciences so that they may be able to stand against the prevailing unbelief. Only he who is conversant with the natural sciences understands fully the meaning of the word: "The heavens declare the glory of God" (Ps. 19:1).²²

The purpose of the society was to raise funds for the purchase of science equipment.

New courses were introduced as the staff became available. Professors taught not only in their fields of specialization but also, as the need arose, in any other field for which they were remotely qualified. Kluge, for example, lectured in geology as well as organic and inorganic chemistry; Grether, in bookkeeping. J. W. Grosshuesch, and before him Bossard, were most frequently exposed to this curricular hedgehopping.

Curriculum Developed

In the decade of 1885-1895 the curriculum was considerably improved and developed. Increasing attention was given to the needs of students preparing for professions other than the Christian ministry. The college, which until then had been almost exclusively a *Vorschule* following a program of pre-seminary training, now developed a full liberal arts course. In addition to previously noted efforts to strengthen the science department, new courses were added as electives in art, stenography, and bookkeeping. The preparatory school, known as Class I, was gradually divorced from the college and given separate instruction.

In 1889 the board decided on additional courses in Greek and Latin literature since it felt that the classical languages were not receiving their proper share of attention. This led in 1893 to a reorganization of the preparatory department into a two-year academy. The college remained under the four-year

²² *GdM*, pp. 226 f. The appeal was signed by H. Reineking, M.D., president; J. C. Barnstein, secretary; and J. W. Grosshuesch, treasurer.

plan, but its classes were designated in the commonly accepted fashion as freshman, sophomore, junior, and senior. The new plan was put into effect by promoting part of the former third class of the preseminary *Vorschule* to sophomore rank and retaining another part as freshmen. Class IV became the juniors; class V, the seniors. The first class of the academy was formed from newly entering students, and the former preparatory class was retained in the department for an additional year. Under the new plan, Latin was introduced in the second class of the academy and Greek in the freshman year. Zoology and botany were taught in English to freshmen and sophomores respectively. Physics was begun in the sophomore year, and chemistry in the junior. The senior class schedule included philosophy, logic, and psychology. All students were required to take three years of world history. None of these courses were electives.

Under Professor Kurtz's leadership, the music department became one of the outstanding features of the school. Kurtz was a gifted teacher who also had considerable talent as a choral composer. Some of his choral arrangements based on psalms and other scripture passages were published by the Cleveland Publishing House for use by church choirs. He wrote hymns and folk songs also. Nine of these found their way into two Sunday school hymnals published by the Cleveland Publishing House.²³ Most of Kurtz's songs were secular tunes in the manner of German folk music, reflecting Kurtz's indebtedness to the nineteenth-century German *Romantische Schule*. Kurtz died May 31, 1889. He was succeeded by his student, Eduard Wentz, who at the time was a licentiate for the ministry who had previously done some part-time teaching. He accepted

²³ H. C. Nott, ed., *Glockenklaenge, Eine Liedersammlung fuer Sonntagschulen und Jugendvereine* (Cleveland: Deutsches Verlagshaus, 1896). Kurtz wrote Nos. 9, 189, 202, 210, and arranged Nos. 6 and 196. Cf. also *Christliche Liederperlen* (Cleveland: Deutsches Verlagshaus, no date). Kurtz wrote Nos. 11, 52, 97, 153, 166, 167, 170, 171, and arranged No. 165. Some of these are duplications appearing in both hymnals.

the position of professor of music and teacher in the academy in June, 1889. He later became principal of the academy. He was born in Rochester, New York, on March 22, 1865, and had entered the Mission House as a student in 1881. An accomplished organist, he also followed in the footsteps of his teacher as a composer. After eliminating duplications, Wentz is listed as composer of twenty-eight hymns and tunes in the two Sunday school hymnals mentioned above. His best hymn, *Frieden, ach Frieden*, (words by B. Crasselius) was included in *Schaff's Gesangbuch*.²⁴

Wentz established a unique partnership with Professor Frank Grether who distinguished himself as a writer of verse. A volume of Grether's poetry was published in 1890 under the title *Die heilige Nacht und der ewige Tag*.²⁵ Most of Grether's work was occasional poetry written for recitation by children at various church gatherings. Much of it is of the ballad variety with an appealing simplicity of style and imagery. Grether and Wentz collaborated on at least eleven hymns and on a variety of church school programs.²⁶ The musical interest of the faculty was carefully nurtured among the students. In 1893 a three-year elective course in composition and harmony was introduced. Students were encouraged to study instrumental music, especially organ and piano. All capable students had to take voice lessons and sing either in the choir or one of the smaller singing groups. The graduation requirements for seminary students included the singing from memory of at least twenty chorales.

²⁴ Cf. No. 302.

²⁵ Frank Grether, *Die heilige Nacht und der ewige Tag* (Cleveland: Deutsches Verlagshaus, 1890).

²⁶ Wentz wrote the music and Grether the words of eleven songs in *Christliche Liederperlen*: Nos. 6, 9, 27, 118, 138, 152, 162, 175, 176, 178, and 181. Some of these are also found in Nott's *Glockenklaenge*. Grether also contributed Volume IX to the *Christliche Jugendbibliothek*, a series published by the Deutsches Verlagshaus in Cleveland to provide Christian reading for youth. Grether's story *Kleinhans* is a charming account of the early German settlers in Ohio, in which good triumphs after considerable difficulty. Grether also published *Erzaehlungen und Anekdoten aus dem Predigerleben* (Cleveland: Deutsches Verlagshaus, 1891).

Those students who were monotones were allowed to substitute piano study; that is, they had to play the twenty chorales instead of singing them.

The class system introduced in the college and academy also affected the seminary. The three seminary classes were given more and more separate instruction. By 1886-87 all subjects except exegesis were taught separately on the three class levels. In 1889 biblical history, archaeology, and New Testament translation were added to the seminary curriculum as distinct courses. By 1897 Professor Meier could say about the curriculum:

If we compare the six-year academy and college course with that of the so-called *Gymnasium* of a Lutheran Synod in this country [Missouri Synod], we find at this writing that the former hardly ranks behind the latter in classes, number of subjects, and teachers. Only among Lutherans there is greater interest in Roman and Greek antiquity and in the American method of studying the classics, since they seek to prepare for continued study at Anglo-American universities; while the Reformed are mainly interested in grammar, idioms of language, mathematics, and natural sciences.²⁷

Meier seems not to have realized that the Mission House program was actually being conformed to the Anglo-American system more rapidly than that of its Lutheran counterparts. The Missouri Synod continued to operate under the *Gymnasium* plan until quite recently, while the Mission House had in effect adopted the American system by 1896-97 when the changes initiated in 1893 had been effected.

German Confronts English

The Americanization of the school was compelled by an increasing need for English as a medium of instruction. German was gradually but irrevocably losing its preferred status on the campus. Meier says of the situation around 1890:

²⁷ DM, pp. 124 f.

Both languages, however, German and English, were to be equally and thoroughly cultivated. English was handicapped by the use of German in instruction. This was compensated in part by the preference of the students for English outside of the classroom. Any prejudice against the German held true really only for those who were unwilling to learn German thoroughly, not for those who were eager to master both languages. In order to remedy any inequalities, several subjects were gradually introduced, which were taught in the English language. The first, in 1890, was physiology in the second class.²⁸

Meier's comment throws light on the incongruity of the situation. The better students evidently attempted to speak German and thus eventually had to be sent out with an insufficient command of English, while others who cared little about the German were seriously handicapped in the classroom. In 1895 the Board of Visitors officially sanctioned the new bilingual emphasis:

An industrious and faithful student who has taken the full course of the Mission House is able to preach in German and English and to serve a German-English congregation, of which there are so many in Pennsylvania and Ohio.

The German Synod of the East, for whose members this was a matter of vital interest, expressed satisfaction:

We are particularly pleased and rejoice that instruction in the English language has been further expanded and that therefore the accusation often leveled against the institution—namely, that its students are not capable of serving German-English congregations—may be regarded as entirely unfounded.²⁹

The use of both languages in instruction continued until the end of the period here under consideration; that is, until after World War I. While English became more and more predominant, it is interesting to note that the school did not give way to the war hysteria. German as a language of instruction was not entirely replaced until *after* the war, when it became obvious to all concerned that its continuation would constitute a serious handicap.

²⁸ DM, pp. 122 f.

²⁹ DM, pp. 126 f.

The growth of the institution and the changes in the curriculum again demanded a larger staff. The death of Dr. Kurtz in 1889 led to several changes on the faculty. As has been noted, Licentiate Eduard Wentz followed Kurtz as professor of music and teacher in the preparatory school. In 1893 he was named principal of the academy and served in this capacity until his tragic death in 1915. Kurtz's seminary chair of exegesis went to J. Van Haagen, who had previously taught church history. To his former chair, synods elected Pastor Heinrich Albert Meier of Dayton, Ohio, who was also named college professor of German language and literature. He began his work on February 1, 1890. At his installation in June, 1890, he set a precedent by reading an inaugural paper on the value of historical study for an evangelical ministry, the first of a series of inaugurals to be published.³⁰ The study of church history, he says, teaches (1) that the promises of the Lord concerning his church have been fulfilled, thus strengthening the faith of the Lord's servants; (2) the triumph of evangelical truth over the aberration of institutions and *Schwaermgeister* (enthusiasts), which enables the theologians to test the spirits in our day; (3) the experience of the church in administering and ordering its pastoral office, thus establishing a criterion for the right understanding of the pastoral task; (4) inspiring examples of Christian character; and (5) a greater awareness of the grace of God operative in individuals and in nations, which gives better understanding of the religious temper of the present.

Meier must be credited with another first. In 1896 he published a textbook in church history, which was the first official text used in the seminary. The book is a compendium rather than an original study, but it reflects thorough and discriminating scholarship. Meier's work is a concise, clear, well-organized, and

³⁰ *Inauguration oder Einfuehrung des Pastors Heinrich A. Meier, des Professors der Kirchengeschichte am Theol. Seminar des Missionshauses* (Cleveland: Deutsches Verlagshaus, no date).

amazingly complete summary of the most important names and events in the history of the Christian church. The material is arranged in three divisions and eleven periods, with each major name or topic appearing as a separate paragraph. This arrangement makes it particularly useful for review purposes. Meier says in his introduction that his purpose has been critically to examine the work of recognized scholars in church history and the history of Christian thought and from the large body of available material "to select and arrange methodically whatever I found suitable for introducing our students to the study of the history of the church and her dogma." He comments, "I sought to present the historical material as objectively as possible and to organize it with clarity within the framework prescribed by a three-year seminary course." It may be granted that Meier succeeded admirably, and it is to be regretted that the work did not find wider distribution beyond the Mission House community.

Meier was evidently displeased with the Kohlbrueggian party in the West, which in 1894 had founded at Dubuque, Iowa, a paper named the *Waechter*. Herman F. Kohlbruegge (born 1803 in Holland) was a former Lutheran minister who had accepted the Reformed faith but who because of his extreme views had got into difficulties with the Dutch and German Reformed Church authorities and founded a free Reformed congregation at Elberfeld. His writings influenced German Presbyterian and Reformed pastors in the West. Some of the Russian German immigrants in Dakota were Kohlbrueggians when they came to this country. Meier attacked Kohlbrueggianism in the October, 1905, and January, 1906, issues of the *Theologische Zeitschrift*, a periodical published by the Mission House faculty (1904-1911). The *Waechter*, according to the maxim that offense is the best defense, replied by charging Meier with an assortment of heresies: being a "higher critic" of the Bible, Arminian, Pelagian, Manichaeian in anthropology, and Eutychian

in Christology. South Dakota Classis, at the request of the Eureka congregation, went so far as to lodge a formal protest against Meier before synod in 1906 for holding heretical views. Synod referred the matter to the board of the Mission House which affirmed Meier's orthodoxy at the 1907 synod meeting and recommended that the complaint be dismissed as irregular.³¹

In 1895 the board established a fifth college professorship and called Pastor Karl F. Hagenmeyer, a native of Bavaria, Germany. He began teaching in October and was formally made professor of world history in June of the following year. He also taught some Latin and German courses. C. T. Martin, pastor at Immanuel, continued to serve as instructor in various subjects. In 1895 he was formally named instructor in pedagogics, a subject he had taught for some time. His appointment was intended to strengthen the course for parochial school teachers which had always been of particular interest to the synods. Efforts in this direction, however, were not too successful. The number of prospective teachers was comparatively small mainly because of the apathy of the congregations to the idea of a parochial school system.

In 1895 the Board of Trustees began a campaign to raise funds for the endowment of a fourth seminary chair in systematic theology. This effort, however, seems to have been unsuccessful, at least until 1911 when the German Synod of the East decided to help finance the fourth professorship and elected Pastor A. E. Dahlmann to the chair of systematic theology.

The greatest staff problem since Muehlmeier had become *Inspektor* was that of housefather. Ernst Stienecker, who had been housefather since 1886, resigned in 1892 to accept the pastorate of the nearby Bethel congregation. Professor Grosshuesch took over provisionally in 1892-93. The difficult post

³¹ Cf. J. I. Good, *History of the Reformed Church in the United States* (New York: The Board of Publication of the Reformed Church in America, 1911), pp. 604 ff.

was then accepted by Otto Muehlmeier (1894-1904); H. W. Stienecker (1904-1908); E. G. Krampe (1908-1910); G. Engelmann (1910-1913); O. Muehlmeier (second term, 1913-1915). O. Muehlmeier died in 1915. His widow continued the work until J. Gatermann arrived in 1916. He served till 1919 and was succeeded by Pastor George Grether of Manitowoc.

The frequent changes in the housefather post are not surprising. The office was too demanding for any one man. There was in addition a great burden of responsibility that rested on the housefather's wife, who served in what amounts to a full-time capacity without compensation. The housefather was the administrator of the institution. He functioned as financial secretary of the Board of Trustees, remitting to the treasurer funds received for tuition, room, board, and the like. These funds were then returned to him as budgeted for current expenses and he was required to make monthly financial reports to the board. In other words, he functioned as business manager of the school. In addition he administered the Mission House farm which by 1891 had grown to 250 acres. This included the supervision of a number of hired hands whose task was to do the field work, take care of twenty to thirty head of cattle and four to six horses, and to fell and prepare 250 cords of wood needed for a winter's heating.

It was his express responsibility to raise part of the institution's food supply in a large vegetable garden and to supervise the cleaning, maintenance, and repair of buildings. During the school year much of this work was done by the students themselves under supervision of a "work senior." This took the place of the earlier field work which had been gradually abolished. In the 1890's field work was required only in emergency cases. But the main housecleaning job during the summer still fell to the houseparents and their help. Nor was this all. The housemother had to supervise the complete household of the institution including the kitchen and a family wash for more than a hundred

people. She was in charge of the pantry, was the purchasing agent, and had to supervise five maids and the cook. The students appreciated the work load of the housemother; they called mealtime an attendance at the lectures of the housemother.

The work of the housefather was made more trying also because of growing difficulties in meeting the operating budget. Although *Kostschueler* (pay students) now paid an annual fee of \$100 for room, board, and tuition, the majority of the students were still candidates for the ministry and therefore exempt from all charges. Income from the churches did not rise in proportion to expenditures. From 1889 on, the board reported an annual operating deficit which rose as high as \$5,400 in 1890. Later this deficit gradually declined to \$717.67 in 1895.

Student Activity Accelerated

The emergence of the college and academy as separate divisions of the school and the admission of paying students brought changes in student activities. According to the first student rules, free time was largely given to various work projects. When those were gradually abolished, except for routine household chores, more spare time was available.³² Student organizations then became more prominent.

The first of these, the *Athanasius Gesellschaft*, goes back to the year 1866, as has been noted previously.³³ It continued for twenty years as the only campus organization and was more or less a teaching tool. The whole student body automatically formed its membership. Its activities were faculty-directed, although the students elected their own officers. Its annual program at the end of the school year was traditionally part of the graduation festivities. It featured student orations, declamations, and various musical recitations. In 1886 the students organized a rival *Germania-Gesellschaft*, which sought to foster

³² The rules for students were revised in 1887 and again in 1891.

³³ *Supra*, p. 60.

student fellowship after the pattern of the German *Burschenschaften*. When a dispute arose between the two groups, the faculty dissolved both in October of the same year.

In November, 1887, the *Athanasius Gesellschaft* was revived by a group of twenty-six students with the permission of the faculty. Its purpose remained essentially the same as before: to afford literary and oratorical opportunities for its members. Earlier the same year a missionary society had been founded. Its purpose was to foster interest in the work of missions and to "further its members in the Christian way of life." The seminary students organized the *Salems Gesellschaft* in 1889 as a counterpart to the *Athanasius Gesellschaft*. It was open to theological students only and was given to the discussion of theological topics.

In 1892 a band was organized in the college. This was followed by the organization of a *Turnschule* in 1896. The latter was given official status as a college athletic program when the faculty recognized its program as an elective course in physical education. When Immanuel congregation decided to build a new church in 1911, it donated its old building, which had served the congregation since 1852, to the Mission House as a gymnasium. Perhaps this may be taken as evidence that the fathers understood the Pauline doctrine of the *soma pneumatikon* (spiritual body).

Discipline at the institution was comparatively strict. Under supervision of the housefather, weekly conferences were held in which minor infractions of the house rules were discussed. An 1879 report of the board states:

We demand obedience in the training [of our students]. This is often hard for individuals not accustomed to obedience. But in the long run there remains but one choice, either to leave the institution or to comply with its rules.³⁴

³⁴ DM, p. 131.

Minor infractions of the rules were reported by the *senior* to a faculty member who admonished the offender. The inspector constituted the next higher court. Serious matters were brought before the whole faculty. Punishment consisted of private or public admonition, entries in the report cards, withdrawal of privileges, and in extreme cases suspension or dismissal. Offenses were recorded in a special register with a system of check marks, the famous *Striche*, the source of countless anecdotes.

Religious instruction was mandatory for the whole student body and included attendance at Immanuel worship services, a weekly evening service, daily devotions conducted by the inspector or his representative, and a voluntary weekly *Gebetsstunde*. Muehlmeier was a most effective pastor to the students and supplemented the formal religious program with many hours of private counsel.

The "Father" Passes On

On March 11, 1907, H. A. Muehlmeier died. His death marks the end of an era in the school's history. The Mission House had indeed been "his child," as he himself once had put it. His personality, and that of the other founders, had imbued the school with that unique spirit of evangelical concern and Christian self-denial which characterized so much of the early period. He had given a life's work to the school. More than any other man he had guided the institution and pleaded its cause in the church. He had done so at great personal sacrifice, but with an unshakable conviction that his was a calling from God.

For him the primary purpose of the institution was the education of men for the ministry. He did not regard education as an end in itself, but as a tool in the proclamation of the gospel. This basic conviction upon which the Mission House was founded was not compromised by the admission of nonministerial students. For Muehlmeier and his colleagues, the notion of an autonomy of reason was absurd. They held firmly to the doctrine

of the priesthood of all believers and the missionary task of the whole church. Education, they felt, is folly unless it acknowledges the sovereignty of God and is aware of the creatureliness of man's rational faculty.

In their own lives and teaching the early teachers at the Mission House demonstrated the wisdom of faith. Kurtz used to say that only all men together have all available knowledge.³⁵ Their faith taught them that all human knowledge is imperfect, but faith also compelled them to use that knowledge to the utmost of their ability, for they considered man's reason a gift and trust from God. The continuation and progress of the Mission House as a Christian school is Muehlmeier's most suitable memorial. For in the mid-twentieth century we are being led to a renewed appreciation of the basic insights of these pioneers. Reason may well turn out to be man's greatest folly unless it is used *solī Deo gloria*.

The year of Muehlmeier's death also brought the resignation of Professor Van Haagen who retired at the age of seventy and was named professor emeritus. Frank Grether succeeded him in the chair of exegesis. His inaugural address, given May 31, 1908, outlines his goals for exegetical teaching. Its purpose is, he says, to open the Scriptures to the prospective ministers of the church, to enable them to pursue their scriptural studies independently, and to make such independent study habitual. He promises in his own teaching to combine the findings of the new biblical scholarship with the old Reformed spirituality.³⁶ In the same year Pastor M. Vitz joined the college faculty as professor of natural sciences.

The death of Muehlmeier and Stienecker's resignation left the Mission House without an inspector or a housefather. As a

³⁵ Quoted by Frank Grether in his inaugural address as professor of exegesis, May 31, 1908.

³⁶ Frank Grether, *Welche Aufgaben stellt die reformierte Kirche einem Professor der Exegese?* Published in pamphlet form, no date.

consequence, Central Synod and the Synod of the Northwest passed resolutions calling for the uniting of the offices in one person. The Rev. E. G. Krampe was called to this responsibility in September, 1908; but after a two-year period of service in the double function, he resigned. He accepted a call to a pastorate in May, 1910.³⁷ In 1909 synods elected Ernst August Hofer to the chair of practical theology. Two years later he succeeded Krampe as inspector.

Hofer was born in Switzerland in 1863. He studied at the Basel *Missionsinstitut* and the University of Zurich. In 1887 he founded the Zurich Y.M.C.A. and served as its first general secretary until 1892. He emigrated to the United States in the same year and worked for the German branch of the Y.M.C.A. in New York City until 1893 when he was elected to the pastorate of Emanuel congregation in West Philadelphia. After a ten-year pastorate he served for a year as inspector of the Buffalo, New York, *Diakonissenhaus*. From 1905 to 1908 he served as pastor of the Reformed congregation at Ebenezer, New York. Before his call to the Mission House he had served two terms on the Board of Trustees.

In his inaugural he rejected the alternative of Christ or Christianity which he felt was implicit in much of the theology of his time when foundations were shaken and the word of Holy Writ was assailed with might and "everyone construes an essence of Christianity out of his own head." The main function of the pulpit, he declared, is to proclaim Christ, for it is he who acts in history and guides his church through his Word and Spirit.³⁸

In the fall of 1910 the German Synod of the East elected Abraham Emil Dahlmann to the chair of systematic theology, which it had previously voted to endow. The other synods concurred and Dahlmann was installed on May 28, 1911, by the three presidents of the German synods.

³⁷ Cf. *The Fiftieth Anniversary of the Mission House*, 1912, p. 26.

³⁸ *Antrittsvorlesung von Professor Ernst August Hofer, D.D.* (Cleveland: Central Publishing House, 1909).

Dahlmann was born in Lancaster, Pennsylvania, in 1853, the son of a German pastor. He studied at Ursinus Academy, at Union Seminary in New York, and at the University of Pennsylvania. He held pastorates in New York and Pennsylvania and received a master's degree and an honorary doctorate from Ursinus College. In 1905 he served as president of General Synod. From 1898-1908 he was president of the German *Diakonissenhaus* in Buffalo, New York. His inaugural on the knowledge of faith follows the traditional division of *notitia*, *assentia*, and *fiducia* which are treated with evident reference to Kantian epistemology. Interestingly, he uses a categorical understanding of *intuitio* as a means to show that the personal encounter of the Christian with his Lord in faith must be regarded as the most certain of all knowledge (*das gewisseste Wissen*).³⁹ The call of Professor Dahlmann finally gave the seminary its fourth regular professorship.

Total enrollment in 1911 had risen to 124 students representing fourteen states, Canada, Germany, and Switzerland. In 1912 the Mission House celebrated its fiftieth anniversary. The occasion lent itself to a financial drive throughout the church to raise funds for a new student residence which by now had become an imperative need. The old frame buildings had become quite inadequate. The financial campaign produced the gratifying sum of \$69,000 but also raised the old question of relocation which was debated vigorously throughout the church and which delayed action on the building project. This time the Board of Trustees recommended a move to Sheboygan. The debate took most of the next five years. An editorial in the *Aerolith*, the student newspaper founded in 1896, sums up the argument as follows:

Do we need the Mission House because it is located at some particular place, or is it located somewhere because we need it?

³⁹ *Antrittsvorlesung von Professor A. E. Dahlmann, D.D.* (Cleveland: Central Publishing House, 1911).

Sometime ago Dr. Darms, in an article in the *Kirchenzeitung* said, "The Mission House is greater than the question of removal." We are positive that Dr. Darms means every word of it, and we also fully agree with him.⁴⁰

Break Ground for Dormitory

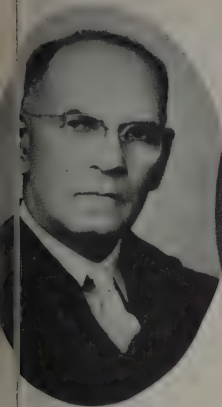
At the time the editorial was written, the issue had been settled. Groundbreaking for the new dormitory took place on March 27, 1917. The construction project also included a central light, heat, and pumping station. It was supervised by Architect Fred J. Vitz. During the winter of 1916-17 members of the surrounding congregations again assisted in assembling materials at the building site. This was a gigantic task! A total of 900 loads of sand and gravel, 350 loads of cement, 220 loads of tile, and 125 loads of brick were carted from as far as Elkhart Lake by horse teams. At the groundbreaking ceremony Inspector Hofer turned the first spade. The students, impatient to get things under way, hitched a plow to a sixty-foot rope and pulled the contraption across the building site. Then they pushed a scraper across the loosened dirt and made this one of the most thorough groundbreaking ceremonies in history.

During the summer a number of students remained to work on the project. The cornerstone of the new building was laid in October, 1917.⁴¹ Work on the building continued during the winter of 1917-18. The building, known as Jubilee Dormitory, is a three-story and basement structure of reinforced concrete, 160 x 54 feet. Housefather Gatermann moved into the partially complete building early in 1918. The students followed as space became available. The building was completed by the end of the school year.

One of the pleasant side effects of the construction program was the installation of a twenty kilowatt generating plant pro-

⁴⁰ M. H. *Aerolith*, Vol. 21, No. 4, p. 19.

⁴¹ M. H. *Aerolith*, Vol. 21, No. 10.



CARL J. ERNST



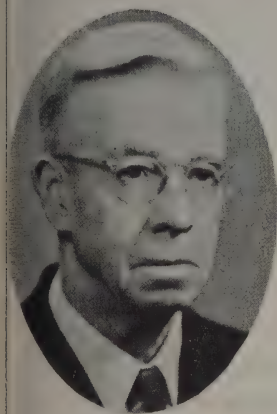
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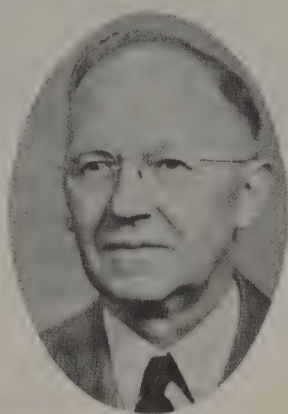
LOUIS C. HESSERT



ALVIN GREETHER



JOSEPH BAUER



WILLIAM C. BECKMANN



ARTHUR M. KRUEGER
COLLEGE PRESIDENT



RUBEN H. HUENEMANN
SEMINARY PRESIDENT



MISSION HOUSE SEMINARY FACULTY: 1962

UNITED THEOLOGICAL SEMINARY CAMPUS:
LIBRARY AND CLASSROOM BUILDINGS



ducing electricity for lighting purposes on the campus. The new dormitory radically changed the appearance of the campus. The northern building was torn down and the old central and southern buildings were moved to the northern part of the campus to serve as teachers' residences in what is now known as "Profville."

While the building program was being planned and brought to completion, several changes occurred in the faculty. Eduard Wentz died on September 4, 1915, in an accident in Sheboygan at the age of fifty. Only eleven days later Professor Glaubitz passed away at his home in Franklin. The board, which now included representatives of the Synod of the Southwest (organized 1914), called Pastors F. W. Knatz and Karl J. Ernst as members. In 1916 Karl Hagenmeyer resigned because of ill health. J. W. Grosshuesch, who had taught at the institution for thirty-eight years, also decided to leave. He accepted a teaching position at the new "Reformed Academy" at Scotland, South Dakota.⁴² By 1922, however, he had returned to the school as librarian and treasurer. C. Schieler and Ernst Traeger were chosen to fill the vacancies on the college faculty.

As the standards of the college were raised to conform with those of similar American institutions, the board felt it necessary to expand the academy. A third year was added, and by 1920 the academy offered a four-year course similar to that of an American high school. As early as 1898, co-eds were admitted to the academy. Frieda Glaubitz and Erna Van Haagen graduated from the college in 1905, and Mary Grether in 1906. Martha Van Haagen enrolled also in the academy in 1898. The board officially sanctioned coeducation in the 1917-18 school year, a decision which prompted this report of student opinion: "Hurrah, next year we will have cooperation!"⁴³

⁴² Scotland Academy had been founded by Northwest Synod in 1914 and opened in September, 1916. Cf. *Geschichte der deutschen Synode des Nordwestens*, pp. 124 ff.

⁴³ *Mission House Aerolith*, Vol. 21, No. 1.

The entry of the United States into World War I seems to have caused only a slight drop in enrollment. The students complained about depletion of the syrup jugs in the dining room, and much was made of an effort to introduce an austerity program in the winter of 1917-18 when the faculty decided to conserve heat in the old buildings which were still fired by individual stoves. The students were moved to the halls of Old Main which had already been connected to the new central heating plant.

In 1918 a Red Cross chapter was organized on the campus to help the war effort. It conducted a first aid course and assisted in bond drives. Forty-eight students of the Mission House served in the armed forces, among them a trained nurse and former co-ed. One student gave his life on the battlefield.⁴⁴

By 1920 the transition of the school from a German *Wissenschaftliche Anstalt* to an American institution of learning was complete. In 1919 English devotional services had been introduced. By 1920 all college and academy courses except religion, German, and music were taught in English. The seminary also changed to English in 1923.

The transition to English marks the end of a period in which the school had rendered a unique service, a period distinguished by an extraordinary missionary zeal combined with a strong ethnic and confessional consciousness. As the school entered the main stream of American culture and life it may have lost some of the strength that comes from a well chosen self-identification and purpose. But the Mission House also opened itself to the challenge of a wider mission.

⁴⁴ M. H. *Aerolith*, Vol. 22, No. 10, p. 18.

PART TWO

A Chapter of Change

THE EARLY 1920's ushered in a chapter of change and mild revolution at Mission House which, during the next quarter of a century, dissolved the academy, put a new face on the college, and set the wheels in motion that were to launch the seminary on a new course.

To a large degree, the changes reflected the fluctuations of a world in a state of flux. The great depression of the thirties that knocked the bottom out of the prosperous twenties, a shift from the isolationism of post-World War I to a new internationalism that involved us in another world war in the forties, topped off by the advent of the age of technology—all these were contributing factors to the changing campus scene.

"The characteristic symbol of our age is the question mark. . . . The chief duty and concern of educators, especially of Christian educators, must be to change that question mark into an exclamation point." Thus was the contemporary climate described in the report of the president and faculty of Mission House to the Board of Visitors in 1927.

Paralleling these national and global events were institutional and denominational developments that were likewise instrumental in producing a new look for what had traditionally been labeled the "school of the prophets." Earliest among these was

a change of administration and a major turnover of the faculty in the space of a few years. Before another decade had passed, there was evident a growing recognition that the college would be more than a preparatory school for ministers. With this awareness came steps to link campus and community, a broadening of the curriculum in favor of liberal arts, the acceptance of coeducation, and the initiation of relationships with other schools. The control of Mission House was transferred from a closely-knit constituency (four synods of the Reformed Church) to the broader jurisdiction of the General Synod of the Evangelical and Reformed Church. This, in summary, is a picture of the external and internal factors that produced a chapter of change at Mission House during the second quarter of the current century.

An era of change, however, is invariably accompanied by efforts, often tenacious, to hold on to the old. So, for example, when the General Synod of the Reformed Church endorsed the League of Nations in 1920, the Synod of the Northwest (one of the controlling synods of Mission House) responded with a resolution declaring that "we are profoundly sorry that the church meddles in politics."¹ That same session produced a rejection by the synodical fathers and brethren of coeducation at Mission House.

The language problem was hanging on stubbornly. To the Mission House Board came a recommendation from Northwest Synod that "instruction in German be again introduced in the first year of the academy" as a guarantee "that the character of the institution as a bilingual [German-English] school be maintained."² Another resolution a few years later called for proper recognition of the German language at Mission House in the following fashion:

¹ Reformed Church in the United States, Synod of the Northwest, *Abstract of the Minutes*, October 13-18, 1920 (Cleveland: Central Publishing House, 1920), p. 102.

² *Ibid.*, October 12-15, 1921, p. 119.

Be it resolved by synod, that the full and rightful recognition, due to it as the chief medium of expression in the advanced sciences of the world, especially in the department of theology, must again be given to the German language in the Mission House, particularly to avoid the danger that the education of our students become biased, monolingual, Anglicized, and foreign to the spirit of our Reformed fathers.³

The spirit of change that penetrated the realm of language also invaded the traditional simplicity of the church in the West. In a report on the Mission House graduation of 1921, Henry Gekeler, editor of *The Christian World*, made the following observation in a humorous vein: "College millinery is thoroughly ensconced at the Mission House. The collegians were gowned and mortar-boarded, and two of the Herr Professors likewise! We were quite overwhelmed by academic glory, for which the famed simplicity of the Mission House scarcely prepared us."⁴

At this juncture in the history of the school, replete with tension between the old and the new, J. M. G. Darms was elected to the office of president in 1923. An alumnus of Mission House College and Seminary, Dr. Darms served pastorates in New York and Pennsylvania before returning to his alma mater as its fourth president. His election marked the beginning of a new era of outreach in the school and the demise of a provincialism that had stamped the institution with a unique character. He was the first man to be elected president from outside the ranks of the existing faculty. A proposal to broaden the eligibility of a candidate for the presidency to include any minister of the Reformed Church was voted down by the Synod of the Northwest in 1920.⁵ A "compromise" was reached when the next president was given faculty status as professor of missions.

³ *Ibid.*, September 14-18, 1926, p. 115.

⁴ "Mission House Commencement," *The Christian World*, June 11, 1921, p. 9.

⁵ Reformed Church in the U.S., Synod of the Northwest, *Abstract of the Minutes*, October 13-18, 1920, p. 116.

The new president was a prominent figure in denominational circles. Among the various offices and responsibilities held by Dr. Darms were those of vice president of General Synod; secretary of the Board of Christian Education; vice president of the Association of Schools, Colleges, and Seminaries; a member of the Board of Foreign Missions; and a member of the National Service Commission. He served also as a vice president of the Federal Council of Churches of Christ in America.

Dr. Darms' views on education were reflected in his counsel to students at midsemester.

The object of education is primarily not so much the transfer and impartation of knowledge, of facts and truths, as it is organizing our thought, the point of view concerning these. . . . One must learn not only to know the volume of thought, . . . but one must learn to think independently, must meet and master the thoughts of others and relate them to his own life.

We are not studying for our professors, but for ourselves; not for efficiency, but for intelligence; not for culture only, but for character; not for credits, but for our own mental and spiritual growth and for the enlargement of our personality. This is the modern objective of education. . . . We may have reached the hills in the first semester, but the mountains call us in the second.⁶

The new president's views on theological education were summed up in an article for *The Christian World* of June 2, 1928. Addressing himself to the issue of tradition, he wrote:

It is not altogether wrong of theological seminaries to be custodians of tradition. God knows, if they did not guard these, they would long since have been lost. . . . But theological seminaries are not to be morgues or reservoirs. Tradition must be kept alive and in flux. Traditions must be planted and made to grow, for in them there is much of value and vigor to energize, consolidate, and qualify current thought.

Instead of thinking in terms of doctrine or ecclesiasticism only,

⁶ Good Counsel for College Students—and Others," *The Christian World*, March 7, 1925, p. 4.

let the theological seminaries think *growth*, in terms of *life*. We are not making Christians through doctrines; we grow Christians by inspiring and directing the Christian life.⁷

New Names Replace Old

The old familiar names that had made Mission House history in the nineteenth and early twentieth centuries were now revered memories or belonged to men in retirement. In their train came a procession of new figures on the faculty of which a consecrated nucleus was to add its indelible impression upon the character of the school.

In 1917, German-born, versatile Ernst Traeger came as mathematics professor to succeed J. W. Grosshuesch, who had been teaching for nearly forty years. Professor Traeger served as college registrar and principal of the academy, with time out for such assorted "hobbies" as astronomy, electricity, and the piano. He was a graduate of Mission House College and Seminary, and had also attended the University of Wisconsin and Marquette University. Prior to his call to the faculty, he served churches at Oshkosh, Wisconsin, and Freeport, Illinois. For many years he was archivist of Northwest Synod. For almost twenty years, until his death in 1936, the name of Traeger was closely linked with Mission House.

In 1920 the seminary faculty was enriched by the coming of Adolph Krampe, a humble, saintly man whose pastoral ministry of nearly three decades provided a wealth of experience for the teaching of practical theology. A native of Cincinnati, Ohio, Dr. Krampe graduated from Mission House College in 1888 and from Mission House Seminary three years later. His pastorates included Millville, Ohio; Rising Sun, Indiana; Buffalo, New York; and Cleveland, Ohio. Professor Krampe remained at Mission House until his death in 1933.

⁷ "Theological Seminaries and Religious Education," *The Christian World*, June 2, 1928, pp. 9-10.

W. C. Zenk succeeded F. W. Knatz as professor of music in 1920 and served in that capacity until his sudden death six years later.

The college faculty was augmented in 1921 by two men whose combined teaching tenure falls just short of seventy years. William C. Beckmann came to Mission House from a pastorate in Fort Wayne, Indiana, as professor of Greek and Latin. Although his name is primarily associated with Greek, Professor Beckmann also taught English and American literature, French, and Spanish. He is a son of St. Paul's Church of Wheatland, Iowa, and an alumnus of Mission House College (1911) and Mission House Seminary (1914). He had done graduate work at the University of Wisconsin and at the University of Chicago. At the time of this writing, the "dean" of the Mission House faculty is meeting his classes for the fortieth year.

The other man who joined the faculty that year did for English what his colleague did for Greek. Alvin Grether was a native of the campus, the son of Frank Grether. For twenty years the younger Grether headed the English department in addition to serving as registrar and principal of the academy. He was one of those who ran the gamut of Mission House education from academy through seminary, with additional study at the University of Wisconsin. He served congregations in Indiana, Ohio, Iowa, and Wisconsin before coming to the faculty of the academy in 1921. He died in 1949.

A third member of the faculty class of 1921 was Paul Traeger, who for twelve years reinforced the German line against growing English encroachment. Also German-born, he came to this country in 1891. Following his graduation from Mission House College and Mission House Seminary, he held pastorates at Chicago, Illinois; Freeport, Illinois; and Baxter, Iowa.

William C. Lehmann also became a member of the faculty that year. He taught history, social science, and English, but departed after four years for larger teaching responsibilities.

Any chronicle of the year 1921 would be incomplete without recalling that J. W. Grosshuesch returned to the campus then after an absence of five years spent at the Scotland Academy in South Dakota. With thirty-eight years of service to Mission House already behind him, he came back as librarian and treasurer.

John William Grosshuesch was born in a log cabin on the campus, and was eight years old when Mission House was founded. He graduated in 1878 and forthwith assumed the dual responsibility of assistant professor (at a salary of \$100 a year) and pastor of Bethel Church located a few miles from the school. In 1882 he was named full-time professor of mathematics and librarian, positions which he held until 1916. Dr. Grosshuesch is recognized as the organizer of the Ministerial Relief Association accepted by the General Synod of the Reformed Church at the turn of the century. Four of the five sons of Dr. and Mrs. Grosshuesch were ministers, one of them becoming a president of Mission House. When the "grand old man" of Mission House retired in 1939, he had completed fifty-six years of service to the school. He died in 1946 at the age of ninety.

Among the ten graduates of the seminary class of 1923 was a young man from Germany whose scholarly ability was readily recognized by the faculty. Consequently Joseph Bauer was retained as a faculty member. Ever since he has made a consistent impression upon the hosts of students who flock to his classes in philosophy and German literature. His excellent scholarship, quiet humility, joyous sense of humor, and German accent have made him an interesting personality on the campus. Dr. Bauer came to this country after World War I and entered Mission House Seminary. In Germany he had been a student at several universities, including Munich, Bamberg, and Wurtzburg.

Dr. Bauer and Dr. Beckmann are the sole remaining members of the 1920's faculty who still reside on campus and continue to teach regularly.

Enter: Friedli, Hessert, Ernst

The next three years brought three men to the faculty of the seminary whose combined contribution in scholarship and personal influence in the ensuing twenty-five years is probably without peer in the modern history of the Mission House. For this trio of teachers molded the character of the seminary in this period.

Josias Friedli was elected in 1925 to the chair of historical theology, and for the next twenty-three years he breathed spirit and life into the pages of church history. His inaugural address was entitled "The Development of Luther's Conception of the Eucharist." Dr. Friedli proved also to be a sage administrator, serving as vice president of the school, and twice being called upon to take the reins before and after President Grosshuesch's administration.

Josias Friedli is a native of Switzerland and an alumnus of Mission House College and Seminary, with graduate work at Lane Presbyterian Seminary, Cincinnati; McCormick Theological Seminary, Chicago; and the University of Chicago. Congregations at Norwood, Ohio; St. Paul, Minnesota; New Knoxville, Ohio; and Milwaukee, Wisconsin, have been beneficiaries of his pastoral concern and preaching power. Paralleling most of his ministry both in the parish and in the classroom, was a genuine interest in missionary work in this country. He was for a long time a member of the Board of Home Missions of the Reformed Church, and continued after the merger to serve on the Board of National Missions. The Historical Commission of the Evangelical and Reformed Church has profited similarly by his membership. In 1947 he was named professor emeritus of church history at Mission House.

Four years before Professor Friedli was called to the faculty, the J. J. Bossard Endowment Fund for the Chair of Historical Theology was announced as the gift of Marcus Bossard, a phy-

sician of Sauk City, Wisconsin, and a son of one of the founders of Mission House.

In 1925 Louis C. Hessert brought a spirit of precision and a disciplined life to the teaching of systematic theology and psychology which were his domain for almost thirty years. The relation and place of doctrine in preaching was the subject of his inaugural address. Dr. Hessert was likewise a graduate of Mission House College and Seminary, and did additional work at Central Theological Seminary, Dayton, Ohio, and at Princeton Seminary. His two pastorates were at Decatur, Indiana, and Crestline, Ohio. He served the church at large in various capacities as a member of the Missionary and Stewardship Committee of General Synod, the Board of Education of Northwest Synod, and stated clerk of Zion Classis. He died in 1956.

Karl J. Ernst returned in 1926 to Mission House after a five-year teaching stint running from 1916 to 1921. For the next twenty-eight years exegesis and "aleph-beth" were branded with a dynamic quality that is not easily forgotten by those who were alternately shaken and inspired by his person, his preaching, and his teaching.

Dr. Ernst was the son of Swiss missionary parents in India. After studying at the University of Basel, he came to this country in 1904 and graduated from the Dubuque Theological Seminary. He served Presbyterian churches at Boscobel, Wisconsin, and St. Paul, Minnesota, and the Reformed Church near Slater, Iowa. He was called to Mission House College in 1916 to teach Greek and history, but left in 1921 to accept the pastorate of Zion Reformed Church at Waukon, Iowa, after which he returned to the seminary as professor of exegetical theology. His inaugural address dealt with the subject of the practical worth of exegetical theology.

Another long teaching career was begun in 1926 when Oscar Hoffman was named to the college faculty in the department of social sciences and modern history. He taught for eighteen

years, serving also as dean and registrar. He returned in 1951 for an additional five years. Professor Hoffman's doctoral dissertation for the University of North Carolina in 1942 was entitled *The Culture and Culture Changes of the Centerville-Mosel Germans*, referring to the residents of the Towns of Centerville and Mosel, adjacent to the township in which Mission House is located.

Those were the men who followed in the footsteps of illustrious predecessors, who in turn had built faithfully and courageously upon the foundation of the founding fathers a generation before them. There was Professor Hofer in practical and historical theology, who was president from 1912 to 1920. There was Professor Dahlmann in systematics, who served as acting head of the school from 1920 to 1923. There was Professor Vitz in natural science, known as "the walking encyclopedia." And there was Professor Frank Grether who gave forty years of his life to the school in languages (teacher of four and master of seven) and exegesis, not to mention ornithology. For here was the bird watcher's bird watcher. As late as his seventieth year, he took his class on an outing that yielded the "capture" of seventy-five species in a day.

Now there came new men, and upon their shoulders was placed the mantle of dedication and sacrifice in the ministry of teaching that had characterized their forebears. They were motivated by the watchword embedded in the cornerstone of Jubilee Dormitory—*Soli Deo Gloria*. By the grace of God and the faith of men in his wondrous works, Mission House lived through some long, lean years of change and adjustment and growth.

One is amazed at the prodigious amount of traveling and preaching and lecturing these men did to keep the church abreast of what was going on in this school in the West. And one stands almost in awe before a persistent and persevering faith that kept the doors of Mission House open when the combined enrollment

of academy, college, and seminary was less than a hundred from 1929 to 1932, when faculty salaries were cut, when the value of invested funds shrank 42 per cent, and church support decreased 30 per cent. Even the school catalog felt the effects, the 1933-34 issue being condensed to a twenty-five page booklet measuring 6 x 3½ inches.

The spirit that sustained Mission House in these difficult days was given positive expression by Dr. Friedli, acting president, in his report to the board in 1931. Under a section headed "*Soli Deo Gloria*," he wrote:

God was the central fact in the Mission House. This trust in God is the glory of its past, the strength in its weakness. The past year was a good year, not because of the wisdom of the administration, or the greatness of the faculty, or the quality of the student body, but because of the goodness of our God.

The student newspaper editorialized as follows:

During the past several months many have had a thrilling experience. Bereft of dividends and profits, they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity, and trustworthiness. A financial crisis may rob us of much we have, but it cannot affect what we are.

The deepest satisfactions of life—those which come from sharing and serving—remain secure, and after all, I am still rich because I am independently rich; my wealth depends not upon business conditions or market reports.⁸

The Battle over Evolution

The long arm of change and the clutching hand of tradition were both at work in the 1920's. At the same time that the Scopes trial in Tennessee was making headlines, the Synod of the Northwest and the Mission House Board and faculty were staging their own evolution "battle." The 1924 synod, alarmed by alleged teaching of the "atheistic theory of evolution" at Mis-

⁸ *Mission House News*, April 7, 1932.

sion House, requested the faculty to "declare its position in reference to the evolutionary theory." For three successive years the record of discussion and decisions on this issue in the synodical minutes overshadowed most other business.

The synod rejected a statement from the faculty which maintained that "in view of the spirit and record of our services as professors in the Mission House, . . . we deem it unnecessary to make any statement concerning what always has been and always will be our purpose: to teach our students and to lead them into biblical and trustworthy evangelical truth."⁹

The Mission House Board concurred, though not unanimously, with the faculty statement, and attached a rider which stated that "we will not tolerate the teaching of evolution as a fact, but only as a theory."¹⁰ The synod called for dismissal of the professor of natural science, and before the next school year the appointment of a successor was announced.

Out of this controversy emerged a renewed emphasis on creed and confession. In those days there went out from the Synod of the Northwest a decree that the Mission House Board "shall employ no teacher who does not stand upon the confession of the Heidelberg Catechism," and the synod buttressed that action with a requirement that students memorize the catechism in both English and German.¹¹

Meanwhile, evidences of progressive and dynamic growth reared their determined heads. A year after Dr. Darms took office, a spacious president's home was erected. That same year the Troubadours and a band were organized to enhance the already rich musical tradition of the institution. Twelve students were charter members of the Troubadours, first directed by Theodore Winkler of the Sheboygan public schools. Equipped

⁹ Reformed Church in the United States, Synod of the Northwest, *Abstract of the Minutes, September 23-28, 1925*, p. 48.

¹⁰ Quoted in the Minutes of Northwest Synod, September 14-18, 1926, p. 110.

¹¹ *Ibid.*, 1925, pp. 101, 103.

with a zeal to make known abroad the merits of Mission House, and nattily attired in rented tuxedos, the Troubadours embarked that very year on a concert tour that was to become an annual event. Their itineraries touched hundreds of churches and communities throughout the country.

It was also in 1924 that the *Mission House News* was born as the successor to the inimitable *Aerolith*, founded before the turn of the century by Carl F. Heyl who was best known in later years as the editor of the *Kirchenzeitung*, the German-language journal of the Reformed Church. For its literary flavor, its variety of subjects, and its homespun brand of personals, the *Aerolith* established for itself a unique niche in Mission House journalistic ventures. Titles such as these, selected at random, attest to its depth and versatility: "Macaulay on Milton," "The Conquest of Yellow Fever," "The Political Situation in Pennsylvania," "The Color Line," "The Origin of Mince Pie," "On the Crusades," "The Greater Justice of an Excess Income Tax over a Universal Sales Tax," and "The Privileges of the Nobility."

In 1924 the first issue of the *Mission House Spectrum*, year-book of the student body, was published. The *News* was changed to the *Mission House Mirror* in 1936. An editorial in the first issue characterized the paper as "an image of student life and thought."¹² Budding columnists found avenues of creative expression under such captions as "Broken Glass," "Reflections," and "Through the Looking Glass."

Although the day of the commuter had not yet dawned upon the campus, efforts were put forth in the middle 1920's to accommodate students from neighboring communities. A bus run between the school, Sheboygan, and Elkhart Lake was inaugurated in 1925 with six trips daily!¹³ How long this ambitious schedule was kept up is not certain.

A resolution of thanks to the Sheboygan County Highway

¹² *Mission House Mirror*, October 30, 1936.

¹³ *The Christian World*, May 9, 1925, p. 11.

Department was passed by the Mission House Board on February 5, 1927. It noted that for the first time in the history of the school the roads from Mission House to Sheboygan were kept open during the winter months.

The B. D. degree was being offered by the seminary in 1927 as evidence of a serious concern for a thorough and scholarly preparation for the Christian ministry. Along with this academic development came "segregation"—in this instance, the separation of college and seminary students in the dormitory. That year also saw efforts to enroll the college as an accredited junior college.

Mission House was gradually gaining wider recognition in the denomination. *The Christian World* featured individual photos of twelve members of the faculty on the cover of its March 2, 1929, issue, and the previous year a group picture of the Mission House faculty and student body graced the front page of the January 21 issue.

The General Synod of 1929 recommended a program that would culminate in the relocation and accreditation of Mission House, and then, for the first time, wrote the school into its budget through the Board of Home Missions in the amount of \$10,000 annually for the next triennium.¹⁴

Talk of new buildings was in the air in the 1920's, but lack of funds stymied any major project. The Board of Trustees, however, said in effect: We can dream, can't we? Thereupon they proceeded to draw up plans for a new "five-in-one," multipurpose edifice to house a chapel, classrooms, a library, a gymnasium, and a swimming pool.¹⁵ Eight years later the gymnasium was reality (without swimming pool and bowling alleys), and after eight more years a library building was completed.

¹⁴ Reformed Church in the United States, General Synod, *Acts and Proceedings, May 22-28, 1929* (Philadelphia: Board of Christian Education, 1929), p. 73.

¹⁵ Mission House, Board of Trustees, *Annual Report, 1924*.

The library at one time occupied two rooms in the dormitory. Another time, like Gaul of old, it was divided into three parts in Old Main—the old books in the basement, the circulating collection on the second floor, and periodicals on the third. The *Mission House News* of November 30, 1928, reported that the library “was kept under lock and key from day to day except for a brief half hour right after dinner.” A petition signed by sixty-eight students made the revolutionary request that the library be kept open every afternoon during school days and on Saturday morning.

What were they reading those days? Periodicals received in 1925 (some by subscription, others as donations) included such titles as the *Pathfinder*, *Bird Lore*, *La Follette's Magazine*, *Youth's Companion*, *Ladies' Home Journal*, *American Boy*, *Popular Mechanics*, as well as such stalwarts as *Current History*, *Reader's Digest*, *National Geographic*, *The Christian Century*, *International Review of Missions*, and *Time*.

All through the years, the library's holdings have been supplemented by donations from retired or deceased ministers. Duplicates are customarily offered to students at nominal cost to help them begin building up a library of their own. On one such occasion, a donation of books contained a hidden bonus. While examining a collection from a Pastor Hustedt (deceased) in 1919, the librarian came across three crisp \$20 bills among “The Confessions of St. Augustine.” The money was returned to Mrs. Hustedt.

When Dr. Grosshuesch retired after eighteen years as librarian, the position was filled by Gertrude Vitz from 1939 to 1942; by Helen Klontz, 1942-44; and then by Hilda Ernst, daughter of Karl Ernst, until 1954.

The inevitable change that accompanies progress and growth precipitated some interesting responses from the board. In its 1928 report, the Board of Visitors noted: “More and more of our students are migrating. Eleven years at one institution is

too long a time for many, and some of the finest students petition the board for the privilege of spending one or more years in some other institution. This is being discouraged by the board."

When there was sentiment in favor of changing the name of the school, Acting President Dahlmann asserted that such an action would be "deplorable."¹⁶ Several years later, responding to recurring sentiment on the same subject, the board declared in cryptic fashion: "Those who wish to have it [the name] changed will do the board a favor if they will suggest a better one."¹⁷

The story of Mission House is incomplete in any period of its history without acknowledgment of the part played by the housefathers. Here were consecrated, hardworking men, who with their wives, were as parents to the students for whom the dormitory was home from three to eleven years. Upon the housefather rested the responsibility of maintaining discipline and morale in what can best be described as one big family. The small student body, the length of time spent on campus, and the difficulty of transportation all contributed to a relationship more intimate and close-knit than that of the average academic community.

Numbered among those who bore the title of housefather in this period were the following pastors: George Grether, 1919-1922; Athniel Stienecker, 1922-1928; William H. Lahr, 1930-1936; and Herman P. Ley, 1938-1946. During the tenure of Herman Ley, the position became known as dean of men. For some years Mrs. Bessie Jenkin served as housemother. Students of the 1920's will remember the oyster treat provided regularly by Housefather Lahr on Washington's birthday.

¹⁶ "The Mission House," *The Christian World*, January 14, 1922, p. 8.

¹⁷ D. Hagelskamp, "Mission House Board," *The Christian World*, November 2, 1929, p. 2.

New President Elected

Dr. Darms resigned as president of Mission House in 1930 to accept the position of assistant secretary on General Synod's executive committee. Elected to succeed him was Paul Grosshuesch, then pastor of Zion Reformed Church in Sheboygan. He was inaugurated on May 31, 1931, with Charles E. Schaeffer, president of General Synod of the Reformed Church, as speaker for the occasion.

The new president, who came to be known familiarly as "Prexy," was no stranger to the school that now called him as administrative head. He was a native of the campus, the son of J. W. Grosshuesch, and a grandson of H. A. Muehlmeier, one of the founders of the school. A graduate of Mission House College and Seminary, Dr. Grosshuesch took additional work at McCormick Theological Seminary, Chicago; Macalester College, St. Paul; and the University of Minnesota. Congregations served during his twenty-year ministry included Green Bay, Wisconsin; Wausau, Wisconsin; St. Paul, Minnesota; and Sheboygan, Wisconsin.

Dr. Grosshuesch's administrative ability led him to the position of second vice president of the General Synod of the Reformed Church, and to membership on the Commission on Higher Education and the Constitution Committee of the Evangelical and Reformed Church. The high respect in which he was held by his colleagues in the academic world was attested to by election to the presidency of the Association of Schools, Colleges, and Seminaries of the denomination. In 1935 Franklin and Marshall College conferred upon him the Doctor of Divinity degree.

For a period of eighteen years President Grosshuesch was at the helm, and despite the rough waters of economic depression, the difficult years of World War II, an ill-fated relocation venture, plus recurrent qualms about the future of the school, the vessel forged ahead to scheduled destinations.

In 1932 Mission House attained the age of threescore years and ten. In calling attention to the anniversary, Elmer G. Homrighausen, former student and then a member of the Board of Trustees, explained that the occasion was "not for the purpose of raising money, but for the purpose of celebrating the merits of the Mission House," adding that the opportunity for a financial drive would be offered at the time of the seventy-fifth birthday. To which the editor of *The Christian World* responded: "The editor thinks *financial needs should be met now*; by 1937 there may be no Mission House if we let things slide meanwhile."¹⁸

A poem for the seventieth anniversary was written by Marcus P. Schoepfle, a son of the first student at Mission House, and published in the April 9, 1932 issue of *The Christian World*.

The catalog of 1930-31 described the school as belonging "to that group of small educational institutions that are more and more coming into their own and are rapidly gaining recognition as constituting the 'backbone of higher education in the United States.'" Courses were added to prepare students for more specialized work; namely, premedical, predental, prelaw, pre-engineering, and precommerce. A department of education was inaugurated, and in 1934 the first educational major was graduated along with the first music major. Practice and observation teaching was inaugurated in neighboring high schools in 1939. Special requirements for the B. S. degree were first listed in the catalog of 1941.

The student body was consistently drawn from all sections of the country. It customarily included a contingent of foreign students. Over the period of years from 1920 to 1950, students came from twenty-seven states as well as Canada, Honduras, Hungary, Germany, Austria, Bulgaria, and Africa.

A milestone of some significance was passed in 1931 when

¹⁸ E. G. Homrighausen, "Mission House Commencements," *The Christian World*, June 14, 1930.

coeducation in residence was officially initiated. Although the daughters of faculty members and a few others had been attending in the past, and coeducation was by then sanctioned, it was not until this date that a residence for girls was made available in what is currently Bossard Hall. Six girls enrolled as resident students in 1931. They were Marie Freitag, New Glarus; Irene Bauer, Campbellsport; Irene Krostag, Kiel; Elsa Schmidt, Black Creek; Leona Neuhaus, Manitowoc (all of Wisconsin); and Lotta Hegnauer, Chicago. The following year the co-ed enrollment was twenty-one; by 1934 it had reached thirty. And so it continued, slowly but surely, until one day a beautiful, modern, four-story dormitory was erected to house more than a hundred girls.

The advent of coeducation, undoubtedly, influenced the nature of the school. It underscored the fact that the college saw itself increasingly as a liberal arts school with ever-widening curricular and extracurricular interests, particularly in music and teaching. It accelerated the transition from a "monastic" atmosphere of learning to a campus life that welcomed dialogue with the world around it. It meant a loosening of the cohesiveness that had traditionally held college and seminary together. On the other hand, there emerged another kind of cohesiveness that found fruition in many a lifetime marital partnership of the manse.

The question of women's enrolling in the seminary was met by the board in 1933 as follows:

Mission House encourages the enrollment of women who have in mind work outside of the ministry of the gospel in congregations, such as pastor's assistant, deaconess, directress of religious education, etc. The courses outlined for such students might include work in the seminary. In such event, the credits earned in the seminary shall be valid only in the course pursued, and not transferable for credit toward the ministry of the gospel.¹⁹

¹⁹ Mission House, Board of Visitors, *Minutes of September 13, 1933*.

Athletics Accented

Lest anyone think that "all work and no play" was the rule, 1932 bears evidence to the contrary. That was the year that the new gymnasium was erected and an organized program of athletics inaugurated on an intercollegiate level.

While the new gym was occasion for rejoicing, it also evoked a reminiscent mood. Who would soon forget the old frame structure, which once was Immanuel Church, moved from its location half a mile up the road to the campus? Who would easily forget those rugged Mission House teams, representing both college and seminary, that played such aggregations as the Kiel Tables, the Manitowoc Vocats, and the Plymouth Merchants? And who does not recall the season of 1926 when an all-girl team wearing the colors of Mission House took to the road and defeated the female fives of Elkhart Lake and Sheboygan Falls High School?

Ground for the new \$33,000 gymnasium was broken on March 21, 1932. Participants in the ceremony included President Grosshuesch and E. H. Wessler, representing the board; H. G. Settlage, president of Northwest Synod; Alvin Grether, president of Sheboygan Classis; Roland Kley, representing the athletic cabinet; and Donald Stannard, president of the student body. William Nelson conducted the band. On October 16, 1932, the gymnasium was dedicated with the Rev. F. W. Knatz of Milwaukee as the principal speaker.

With the gym came also a coach in the person of Elmer Ott, under whose regime Mission House was initiated into intercollegiate company. The Blue and Gold cagers were admitted into membership of the Tri-State Conference (Wisconsin, Iowa, and Illinois) in 1933, and that first year settled for runner-up honors by virtue of an overtime defeat at the hands of Milton College.

The following year the first football team in Mission House history trotted out on the gridiron. At the close of that first season, two Muskies made the all-conference team.

Coach Ott left the school in 1937 and was succeeded by Marinus Kregel, who remained as athletic director and coach (except for a period of service in the army) until 1951.

Diamond Jubilee Celebrated

The Mission House diamond jubilee year of 1937 offered occasion for a number of auspicious events. A missionary convocation in January featured Paul V. Taylor, dean of Central China College. On May 30, Ernest Fledderjohn was inaugurated as professor of practical theology in the seminary to succeed Dr. Krampe. The campus was host throughout the year to the meetings of Northwest Synod, Midwest Synod, and the Sheboygan Classis. Other distinguished visitors and speakers during the anniversary year included Paul Lehmann, then at Elmhurst College; A. V. Casselman of the Board of Foreign Missions; E. G. Homrighausen, then pastor at Indianapolis; and George W. Richards, first president of the Evangelical and Reformed Church.

Commencement exercises and a special anniversary service climaxed the jubilee year in the spring. The occasion brought to the campus four sons of erstwhile faculty members and a former president. The Rev. Albert Muehlmeier of Monticello, Wisconsin, son of the first president of Mission House, addressed the large anniversary audience in German. Dr. Darms, former president, spoke in English.

Honorary degrees were conferred upon Albert Muehlmeier and the Rev. Aaron Kurtz of Marion, South Dakota, son of the gifted classicist and musician, some of whose compositions were sung by the chorus at the service. Also present for the observance were Marcus Bossard of Spring Green, Wisconsin, and Clemens Bossard, sons of the founder of the school.

The anniversary celebration prompted a number of poetic and musical offerings. Donald Grosshuesch, a son of the president, composed a hymn for the occasion. Poems were penned

by Fred C. Schnuelle (Seminary '91) of Cosby, Missouri, and Edmond DeBuhr (Seminary '20) of Waukon, Iowa.

A major contribution to the observance was an anniversary cantata produced jointly by Professors Walter Ihrke and Harold Belgum. Entitled "An Answer to Peace," the composition combined the best of poetry with the best of music to proclaim a Christian message.

The inauguration of Professor Fledderjohn to the chair of practical theology brought to full strength again the seminary faculty. The new faculty member was a native of New Knoxville, Ohio, and an alumnus of Mission House Academy and College. He attended the seminary one year and then went on to graduate from McCormick Seminary at Chicago. Following a trip to Europe and Palestine, he embarked upon a ministry of twenty-nine years that included pastorates at Louisville, Kentucky; New Philadelphia, Ohio; Waukon, Iowa; Bucyrus, Ohio; and Chicago, Illinois. He served also as president of Heidelberg Classis, Central Ohio Classis, Midwest Synod, and Chicago Classis. His diversified ministry, carried out in small town and metropolitan area, proved a valuable asset in his teaching of the pastoral task. He was also called upon to teach religion, sociology, and economics in the college. Professor Fledderjohn retired from the faculty in 1953 and currently lives at New Knoxville, Ohio.

Plans for a theological convocation on campus during the summer as part of the anniversary year observance were canceled because of the illness of one of the lecturers. But the following year, July 11-15, 1938, the first such convocation was held. Speakers were Douglas Horton, President Grosshuesch, and Professors Ernst, Friedli, and Hessert. The theological convocation has since become a regular part of the seminary's program for alumni, friends, and neighboring pastors. Among the distinguished lecturers who have participated are Otto Piper, David W. Soper, Frederick Schroeder, John F. Jansen, Harold

Wilke, G. Ernest Wright, Nels Ferré, Norman Richardson, Wilhelm Pauck, H. Richard Niebuhr, Daniel D. Williams, D. H. Kromminga, George Hendry, Purd E. Deitz, Paul Lehmann, Paul Minear, Huber Klemme, Elmer G. Homrighausen, Thomas Kepler, David Dunn, Robert Stanger, Theodore Gill, Joseph Sittler, Langdon Gilkey, James E. Wagner, Fred Hoskins, Victor Obenhaus, Howard Short, William Hulme, Allen O. Miller, G. Coert Rylaarsdam, Helmut Koester, J. Ellsworth Kalas, Donald Gard, and Franklin H. Littel.

The college administration was augmented during the anniversary year by the appointment of Herman P. Ley as dean of men. The position also entailed responsibilities devolving upon a college chaplain. Mr. Ley served two churches in his twenty-three-year parish ministry. These were at Sheboygan, Wisconsin, and St. Bernard, Ohio. He entered upon his new duties well acquainted with the school, having graduated from the seminary in 1914 and having served as the representative from Ohio Synod on the Mission House Board of Trustees for six years. Four sons of the Rev. and Mrs. Herman P. Ley are today pastors of churches in Wisconsin, Iowa, and Pennsylvania.

Community Shares in School

A new chapter in the history of Mission House, with community relations as its focal point, was begun during the seventy-fifth anniversary year. In September of 1937 a campaign was formally launched for a Community Memorial Building to house the library and administrative offices. The neighboring cities and towns were challenged to a goal of \$50,000 and the churches of Northwest Synod were asked to contribute \$75,000. Wesley Van Zanten of Sheboygan headed a general campaign committee composed of a nucleus of prominent residents in fifteen communities in the vicinity of the school.

The significance of this project was underscored by Dean Ley who indicated that "this is the first time in seventy-five

years that the community has been definitely and systematically challenged to give expression in a financial way of its appreciation for the services rendered to the community by the school.”²⁰

Original plans called for a three-story structure to house the library on the first floor, administration offices, post office, and auxiliary rooms on the second (main) floor, and dormitory rooms for seminary students on the third floor. In subsequent plans the exterior design (Georgian colonial) was altered, the dormitory section eliminated, and the ground floor designed for a student assembly area.

On May 28, 1939, ground was broken for the second time in seven years, and the vision of another modern building on the campus in which a new constituency was sharing was becoming a reality. Members of the building committee were Julius Laack, Plymouth; Fred Reineking, Town Herman; Henry Maurer, Sheboygan; the Rev. E. L. Worthman, Kiel; President Grosshuesch; and Dean Ley.

A year later the \$30,000 Community Memorial Building was dedicated. Principal speaker for the occasion was John Scheib, president of North Wisconsin Synod. Mr. Laack spoke in behalf of the communities which now had a tangible share in Mission House.

In the meantime, another building was going up. A gift of \$10,000 from Margaret Tschumper of Elmo, Kansas, made possible a new residence for the school's president. It was completed in November, 1939, and the former executive “mansion” was converted into a dormitory for women.

As the curriculum continued to expand to accommodate a broader field of interests, new members were added to the faculty. To the science department came Huber Ludwig in 1930 and Elmer Herman in 1935, both of whom remained until 1944.

²⁰ *The Messenger* (Evangelical and Reformed Church), February 24, 1938, p. 10.

Harold Belgium was added to the English department in 1935 and introduced a course in journalism. With the death of Ernst Traeger in 1936, the board found a replacement in two young graduates, Paul Bodenman and Carroll Rusch, who continued until 1944 and 1956 respectively. In 1939 Herman Dornbush was named director of the new department of education.

The School and the Merger

The merger of the Reformed Church in the United States and the Evangelical Synod of North America in 1934 to form the Evangelical and Reformed Church brought problems of a different nature to Mission House. Up to this time, four synods of the Reformed Church exercised joint jurisdiction over the school. These included the Synod of the Northwest, Ohio Synod, German Synod of the East, and Synod of the Midwest. Under the new constitution of the merged church, which went into effect in 1940, support and control of the school by a well-defined and limited constituency no longer held.

A special committee of Northwest Synod, headed by Karl Ernst, reiterated fears previously expressed that "the transfer of Mission House to General Synod will jeopardize its function of maintaining doctrinal purity," and "that according to the new constitution, General Synod does not propose to take over the support of the Mission House," thus imperiling its very existence.²¹

Accordingly, the synod adopted the following resolutions of the special committee at its 1938 session:

We respectfully petition the Ohio Synod, Midwest Synod, and Synod of the East of the Reformed Church in the U. S. to join us in the request to the Evangelical and Reformed Church to continue the existence of the Mission House, whose constituency has been withdrawn from it by the realignment of its synods, and to

²¹ Reformed Church in the United States (Evangelical and Reformed), Synod of the Northwest, *Acts and Proceedings, September 6-11, 1938*, pp. 81-82.

provide for an adequate support and the preservation and character of the Mission House as a school devoted to the theology of the Word of God in the spirit of the Heidelberg Catechism.

We respectfully call upon the General Synod of the Evangelical and Reformed Church to reexamine its conception of the nature and function of the church and its ministry and to make such alterations . . . in the new constitution which will give expression to its agreement and solidarity with the conception of the function of the ministry of the Word of God in the church, by reason of which the Reformed Church in the United States felt free to ask of its ministers an *oath of office*.²²

Dr. E. H. Wessler, a member of the committee and of the Mission House Board, was assigned to present the case before the other three sister synods and before the General Council of the Evangelical and Reformed Church. His advocacy of the cause of Mission House bore some fruit when the 1938 General Synod adopted a resolution urging "the present constituency of the Mission House to continue its support until such time as the General Synod shall work out another plan."²³ The following General Synod (1940) included Mission House in the apportionment in the amount of \$60,000 annually for the ensuing biennium.²⁴ Since that time the school has been the recipient of regular support from this source.

The merger posed other problems to which Professor Ernst, then in his prime at Mission House, addressed himself with characteristic vigor, more often than not in the role of minority leader.

Commenting on the provision for the office of president in the Evangelical and Reformed Church, Dr. Ernst maintained that this constituted "a significant break with the conviction of

²² *Ibid.*, p. 83.

²³ Evangelical and Reformed Church, General Synod, *Acts and Proceedings of the Third Meeting, June 22-29, 1938* (Cleveland: Central Publishing House, 1938), p. 290.

²⁴ Evangelical and Reformed Church, General Synod, *Acts and Proceedings of the Fourth Meeting, June 19-26, 1940* (Cleveland: Central Publishing House, 1940), p. 297.

the nature and function of the church" which is "the great quest today." By providing for a president, he said, "we have given to the church a visible head." In the Reformed tradition the centrum of the church was kept vacant "to bear witness that the centrum belonged to no man." By making "an administrative office the glory of the church," we have misplaced the accent.²⁵

The elimination of the oath of office in the constitution of the merged church, Dr. Ernst asserted, is "a serious reflection on the spiritual integrity of the 'fathers' of the Reformed Church. . . . It casts an aspersion on our initial act [the oath of office] of worship as ministers of the gospel, . . . and it is subversive of true brotherhood and union," since there will now be two classes of ministers, those who take an oath of office and those who do not.²⁶

A revision of the constitution of Mission House, effective when the merged church was a legal fact, was adopted by the board and Northwest Synod in 1939. In its resolution of adoption, synod commended the board and faculty for "retaining the oath of allegiance to the Word of God and the Heidelberg Catechism as our confession of faith, thereby conserving the heritage of our fathers and founders of the Mission House."²⁷

The constitution stated that "the principal purpose of the Mission House is to educate ministers of the gospel able to officiate in both the English and German languages."²⁸

Extracurricular Flourishes

Student life in the 1930's was not without a diversity of organizations designed to meet almost every extracurricular need. The year 1934 marked the demise of the Athanasius

²⁵ K. J. Ernst, "The Presidency of the Church," *The Messenger*, February 1, 1940, p. 2.

²⁶ K. J. Ernst, "The Oath of Office and Its Elimination," *The Messenger*, March 7, 1940, pp. 2, 21-23.

²⁷ Synod of the Northwest, *Acts and Proceedings*, September 5-10, 1939, p. 85.

²⁸ *Ibid.*, p. 86, Article I, Section 2.

Society. But for almost seventy years this venerable group had opened channels of cultural expression to an institution relatively isolated from such exposure. A host of attractions was brought to the campus over the years, including the Suwannee River Jubilee Quartet, Robert R. Manlove (the man of many faces), the Royal Welsh Male Quartet, and the Gypsy Serenaders.

The Campus Players, known originally as the Mission House Theater, were organized in 1932. Two or three major productions annually, plus an assortment of one-act plays, have provided a wide range of stage entertainment. Titles such as these have been included in their repertoire: "No More Peace," "Death Takes a Holiday," "One Foot in Heaven," "Papa Is All," "Monsieur Beaucaire," and "You Can't Take It with You." The popularity of the Campus Players must be linked with those members of the college faculty who brought the thespian bud to flower. Such men were Elmer Ott (1932), Leonard Schweitzer (1940), and William Kraus (1946).

Music has consistently occupied a prominent place at Mission House, embodied in such groups as the Troubadours, the mixed chorus, the girls' chorus, the ensemble, and the band. Associated with these activities are names familiar to all Mission House alumni and friends. Mme. Elsa Behlert Bauer, German-born operatic and dramatic star, has been an instructor in voice for almost thirty years. Walter Ihrke, accomplished pianist and composer, was head of the music department from 1932 to 1938. Theophil Voeks came to Mission House in 1938 after having served ten years on the faculty of the American Conservatory of Music at Chicago and having been a member of the Chicago Symphony Orchestra. In 1940 W. Henry Ellerbusch left the Springfield (Illinois) Symphony Orchestra to become the head of the Mission House music department, a position he still holds. Vocally and instrumentally, these groups and their instructors and directors have been effective musical ambassadors of the school.

Among other Mission House organizations, there was the missionary-minded Stucki Society, the preseminary Socratic Society, the Salem Society for seminary students, the Literary Club and its concern for contemporary literature, and the Melioratio Club with its accent on public speaking and parliamentary usage. The campus Sunday school in 1926 boasted of five classes with an average attendance of sixty students, and featured an orchestra of its own directed by Professor Zenk.

A flair for the mystical was exhibited by a group in the early 1920's, grandiosely labeled the "Utopian Knights." Membership was restricted (by what is not indicated). Their motto was: "Do something and do that something well." All decisions of the group required a unanimous vote. Officers bore such titles as High Kiah, Scribe, and Imperial Wizard.

Interclass rapport was the concern of another group known as Sigma Beta Sigma, which sought liaison between freshmen and sophomores. At least five seniors, three juniors, one sophomore, and one freshman were mandatory on the membership roster. A red fez with green tassel was used as a symbol by this organization.

The fraternal spirit invaded the campus in 1932 with the organization of Mu Lambda Sigma in November, followed by Zeta Chi in the spring of 1933. The campus vocabulary was henceforth supplemented by such terms as "pledging" and "rushing" and "hell week." The Campus Independents, an unorganized "fraternal" group, made its presence felt on campus during these years, but has since become defunct.

Honor societies flourished in the early 1940's. There was Delta Kappa Pi for the devotees of science and mathematics; Pi Delta Alpha, drama fraternity; and Phi Sigma Rho for social science majors.

Lacking in organization and schedules but a perennial and inevitable part of college life was the "bull session," without

which a liberal education could fairly be said to be missing something.

Equally perennial and inevitable was student discipline. Dormitory rules in the 1930's required all residents who left campus to sign the register and enter the time of departure and return. Lights out at 10:30 P. M. was standard procedure for underclassmen, excluding weekends. Quiet hours were prescribed from Monday through Thursday from 8 A. M. to 12 noon, 1 P. M. to 3 P. M., and 7 P. M. to 10 P. M.; on Saturdays from 8 A. M. to 11 A. M., and on Sundays from 7 A. M. to 12 noon, and 7 P. M. to 10:30 P. M.

Slow But Steady Growth

The Mission House was growing—slowly, but steadily. By 1940 the enrollment had passed the two hundred mark. The academy was discontinued in 1943. The cost of attending Mission House was about \$350 a year, including \$100 for tuition. The annual budget was \$75,000. A variety of precourses was being offered, as well as classes in business training, education for secondary teaching, and dramatic art. "The Voice of the Campus" was heard weekly over a local radio station in 1948. The expansion of the curriculum brought to the campus students with a diversity of interests, backgrounds and objectives. Added to this was a new element in college and seminary life—the commuter and the married student.

To meet the need for something comparable to a student union, the Muskie Inn, combination bookstore and snack shop, had its grand opening on May 13, 1940, in the basement of the Community Memorial Building.

All these were changes that altered the complexion of Mission House. Some were external and some internal, but accompanying them was the hazard that always follows in the footsteps of change—the forfeiture of a little principle here and a little purpose there until there is a threat to basic principles and

purposes. Then a voice is raised by way of reminder. Thus it was that a veteran professor spoke out:

A truly Christian faculty is profoundly interested in a student's welfare, in helping him find a vocation, but also interested in his salvation, his spiritual life. Man never learns more than his reactions. Abstract ideology redirects no one. Ideas, no doubt, are powerful factors in any person, but only ideas upon which he acts write themselves into the human organism. Ideas presented through living, consistent witnesses find a response in the lives of students. Secular subjects may be taught in such a way that they either sustain or ruin faith in a living God.²⁹

In 1940 the rumblings of war were heard, and on October 16 of that year a total of fifty-two students and six professors registered for the first peacetime draft in the United States, while Hitler continued his invasion of European countries. Fourteen months later the United States was at war with Germany and Japan, and for the next three and a half years many a college career was disrupted by the government's call. Opposite the names of some faculty members in these days was the familiar notation: On leave of absence. Enrollment dropped steadily from 172 in 1940-41 to less than half that number (84) in 1943-44. In compliance with the request of the War Emergency Program and the Manpower Commission, the school inaugurated an accelerated course for preseminary students. In 1944 the first summer session was held at Mission House.

Then came V-E Day and V-J Day in 1945, followed by the student explosion as a half million veterans trooped back to colleges and universities. By 1946 the enrollment at Mission House was over three hundred for the first time in the history of the school.

New faculty members in 1945 were Walter Trost in chemistry and Clarence Schmidt in religion. Professor Trost later embarked for Africa as a missionary teacher. Professor Schmidt moved from the parsonage of Immanuel Church to the quarters of the

²⁹ L. C. Hessert, "Mission House," *The Messenger*, May 23, 1940, p. 10.

dean of men. He has been head of the department of religion in the college since 1945.

In 1946 Kenneth Riesch was named head of the education and social sciences departments. He received his Ph. D. at the University of Wisconsin where he was research assistant in the statistics laboratory of the department of education.

William Welti, who currently is dean of Lakeland College, was appointed professor of biology in 1946. He graduated from the University of Arkansas, after spending three years at Mission House College.

That same year Theophilus Hilgeman, former missionary to China from 1925 to 1942, became head of the history department, after having served two years as promotional secretary for Mission House. The following year he was elected to the seminary faculty as professor of church history, and in 1948 succeeded Dr. Friedli in the chair of historical theology. Professor Hilgeman is an alumnus of Mission House College and Seminary. He has done graduate work at the University of Wisconsin and at Yale Divinity School. He is today the senior member of the seminary faculty.

Relocation Debated

The growth of the student body and the changing orientation of the curriculum brought into sharp focus in these years the future status of Mission House. Should the school embark upon a major expansion and building program? Should relocation be seriously considered? These were questions with which the board had to wrestle.

The issue of relocation and/or merger was not new. It had been a subject for discussion as far back as 1883, and at various intervals since.

A proposal from the "Efficiency Committee" of General Synod came before the executive committee of the Mission House Board in the spring of 1926, recommending the merger of Mis-

sion House Seminary and Central Seminary, and relocation of the college to a city.

The following year a relocation movement was set in motion by the Chamber of Commerce and civic clubs of Sheboygan. To this overture the board responded with a motion to defer action "because of our unsettled policy."

President Darms offered nine possible alternatives for relocation and/or merger at the 1927 meeting of the board. They included (1) merger of Mission House Seminary and Central Seminary at Dayton, Ohio, the college to remain or discontinue; (2) relocation of both college and seminary at Sheboygan; (3) merger of Mission House Seminary and Central Seminary at Sheboygan, the college to remain; (4) merger of the two seminaries at a neutral site, and merger of the college with some other friendly denominational college nearby.

The last alternative listed was to "work heroically to make Mission House in its present combination the first and finest institution in the Middle West."

Continued exploration of the problem was made by a special committee representing Mission House Seminary and Central Seminary at a meeting in Lima, Ohio, on December 3, 1928. This was followed on November 18, 1930, by a meeting of a twenty-member commission on merger, composed of representatives of the boards of Mission House and Central Seminary and the four controlling synods, at Fort Wayne, Indiana. Three separate motions to merge the two seminaries, one designating Sheboygan as the location, another Dayton, and a third a neutral site, were defeated. The commission adjourned after voting that merger at this time is "inopportune and impossible."

Two things happened in 1945 which lent impetus to relocation. The first was a \$65,000 gift for a chapel from Mr. and Mrs. Martin L. Ruetenik of Cleveland, Ohio. The gift was given in memory of Herman J. Ruetenik, a familiar name in the early history of Mission House. The contribution was received with

more than ordinary joy, not only because of its magnitude, but also because it gave promise for the fulfillment of a long-standing need on the campus. For all the years of its history, professors and students had demonstrated that the worship of God is not limited to a particular place. So it was that chapel services were held successively in the dining hall, a room in Old Main, the gymnasium, and the lower floor of the library. Always there was the hope that one day a chapel would grace the campus so that the Mission House community could worship the Lord in the beauty of holiness. Now this generous gift from loyal friends in Eighth Church, Cleveland, Ohio, brought the vision a step closer to realization.

In 1943 the bell from the disbanded Reformed congregation at Elmore, Wisconsin, had been donated by Sheboygan Classis for a new chapel.

A second event of 1945 that strengthened the bid for relocation was an offer by a group of Sheboygan citizens to donate a 232-acre site just north of the city, to be supplemented by a community campaign for \$350,000. The General Council of the Evangelical and Reformed Church approved the move and gave the green light for a \$700,000 campaign to be conducted among "the natural constituency of the Mission House." This action was confirmed by the 1947 General Synod.³⁰

In a letter to President Grosshuesch officially reporting the action, President L. W. Goebel of the Evangelical and Reformed Church stated that relocation "will meet with the universal approval of the constituency of our church."

Prospects of relocation rejuvenated agitation for a new name for the school, and "Chapel Heights" was selected in the event the school was moved. In the meantime, the faculties of college and seminary were formally separated in 1949. A proposal was

³⁰ Evangelical and Reformed Church, General Synod, *Acts and Proceedings of the Seventh Meeting, July 9-16, 1947*, pp. 81, 116.

being considered to convert the old campus into a high school for the area.

The College for Sheboygan Fund, Inc., began putting in motion the business and legal wheels necessary to the acquisition of the proposed site and the organization for the solicitation of funds. The community campaign was formally launched at a dinner meeting in Sheboygan on March 17, 1949, with Walter J. Kohler, Jr., later governor of the state, as the keynote speaker. Dean Ley of Mission House was appointed director of public relations to spur the effort among the churches.

By the spring of 1950 a report by Director Ley revealed a favorable response on the part of the church. The community drive, however, encountered friction sufficiently serious to grind it to a stop.

Meanwhile, the school and the relocation effort suffered a major loss in the tragic death of President Grosshuesch in an automobile accident in Iowa on September 26, 1949. Dr. Grosshuesch was on leave of absence from the school at the time for the purpose of soliciting support for the expansion program. Six months later a second loss was sustained when Dean Ley was fatally injured in a highway crash near West Bend, Wisconsin. He was likewise traveling in the interests of the school's development program.

Confronted by this combination of adverse circumstances, the Board of Trustees terminated the relocation project in the fall of 1950. Thus, in all probability, the final word has been spoken on the subject of moving the college.

Having arrived at this decision, the board immediately began formulating plans for a program of development and expansion on the present site. The agenda included the choice of a new president, accreditation of the college, a new name, and the complete separation of college and seminary. Thus began another chapter in the history of Mission House.

PART THREE

The Decisive Decade

JANUARY OF 1951 found the Mission House campus buried beneath one of the heaviest blankets of snow in many years. It had been a major operation for the maintenance men to open the circular drive leading to the president's home, so that the moving van could unload the household belongings of the new administrator and his family. As the driver stepped from his cab and caught his first glimpse of the colonial home nestled behind the evergreens in its winter surroundings, he exclaimed, "It looks just like a Hollywood set!"

Rare in America is the college campus that is located in the broad expanse of a rural countryside, removed from the confining influence of city, town, village, or suburban life. The Mission House campus is distinctive in location, and as such provides an atmosphere conducive to lifelong ties that make the term "alma mater" more than a historical appellation.

Arthur M. Krueger was only the sixth full-time president of the Mission House in its ninety-year history, and he was no stranger to the campus. As a boy of fourteen, he had come from his home in Buffalo, New York, to enroll in the Mission House Academy as a first step in his preparation for the Christian ministry. Except for his final two undergraduate years at Heidelberg College, from which he graduated in 1931, he was a student

in the academy, the college, and the seminary at Mission House. In addition, while pastor of Peace Church in St. Paul, Minnesota, he served as a member of the Board of Trustees of the Mission House from 1942 until he was challenged by his fellow members of the board to assume the presidency of the school. Eight years of student life on the campus together with eight years of service as a member of the school's governing body gave him a broad and intimate acquaintance with many phases of the life and work of the Mission House.

On the January day when the new president took up his residence, the campus was blanketed with more than snow. It was burdened by an almost crushing load of discouragement and repeated crises. Faculty and students had sustained the tragic loss of three key members of the administrative staff within the span of a few brief months. President Paul Grosshuesch had been killed in an automobile accident, Registrar Alvin Grether had succumbed to a postoperative relapse on November 5, 1949, and former housefather, Dean Herman P. Ley, on special assignment by the board to represent the Mission House to the churches and to seek support for the community's drive to relocate the school within the city of Sheboygan, was critically injured on a slippery highway in West Bend, Wisconsin. The accident in February, 1950, took the lives of his wife and mother-in-law. He failed to rally and died on March 29.

As if to compound tragedy, the campus was haunted by a dying dream. It was now a certainty that only a miracle could bring to realization the hope for a Chapel Heights College with ivied walls and magnificent facilities along the banks of the Pigeon River in Sheboygan. To many, both on and off the campus, the move to Sheboygan was another stillborn ambition of leaders reaching for a rainbow.

But faith was not dead, not dead in the hearts of the men who comprised the Board of Trustees, and not dead in the soul

of veteran professor Josias Friedli, who at the threshold of retirement accepted the responsibility of serving again as an interim president. A faculty member for more than twenty-five years, Dr. Friedli had lived through many of the discouragements of the past. He was not blind to the obstacles that beset so many institutions of the church of Jesus Christ because they are controlled and supported by people who are human and often careless as well as creative. A strong core of dedicated faculty and staff people rallied to his leadership and helped the Mission House to survive long enough to be experimented upon by a new administrator.

As the floors creak and the windows rattle in an abandoned house, so the fears of many were whispered and repeated in the hallways of the campus and in the corridors where men and women of the church were gathered for deliberation on the management of the school. "Is there any future for the Mission House? Shall we continue to direct the funds of the church to a dying cause, no matter how nobly begun and sacrificially sustained? Are not these tragic events associated with the Mission House a mandate mercifully to close the doors?"

In spite of doubts and serious misgivings, the Board of Trustees placed the gavel of authority in the hands of the new president. The student body and the faculty promised him their full allegiance and cooperation. Encouragement came from alumni and friends.

In 1951 when Dr. Krueger assumed the office of president of the Mission House, there were but two full-time administrative staff members on the campus: the president and the business manager, Robert Tenpas. The administrative offices consisted of a private office for the president and a main office occupied by the business manager and a secretary, a typewriter, and a secondhand copy machine. All this was located in the library. The duties of the registrar were assumed by Miss Donna Pautz, who was also a housemother for women students and a part-

time teacher. Some of the duties of the new president included the recruitment of students, the raising of funds, the administration of campus activities, and the management of all property as well as the curriculum.

The enrollment of the college in the fall of 1951 was 41 freshmen, 25 sophomores, 31 juniors, and 35 seniors. There were three men to every woman student in the total enrollment of 132. Faculty members, in many instances, taught in both the college and the seminary.

There were many problems confronting the Board of Trustees, chiefly, as always, that of insufficient finances. But it is to the undying credit of this brave assembly of men of the church that they never lost faith in the ability of the Mission House to survive and grow. The Rev. Harry W. Baumer of West Bend became the new chairman of the board, and the Rev. A. R. Achtemeier of Monticello, its secretary. Other board members included Pastors Edmond DeBuhr, Arthur Kruetzmann, William Nelson, Walter Scherry, Reuben Schroer, and E. L. Worthman; and three laymen, Carl Esch, Herman Meier, and E. S. Mueller.

Because of the impending relocation of the Mission House, the maintenance of campus property had been greatly curtailed. Now every residence needed a new roof, new gutters, a new furnace, and complete redecorating within and without. And when the work was begun, it was found that walls needed replastering, the buildings needed rewiring, and in some cases only a complete remodeling would satisfy. By careful budgeting of available funds, and with the services of a skilled maintenance staff assisted by willing students, not only the homes of the faculty, but all the main buildings were put into good condition.

Thanks to a gracious bequest in the estate of the late Arthur Sieker of Franklin, who through many years had served as physician and surgeon to the Mission House family, his residence was purchased and converted into a five-apartment dwelling

for faculty and married students. The doctor's dream of a village hospital in Franklin was not realized, but he has provided a home for many financially-pressed students.

If ever there shall be a parade of the heroes of history, not least among them will be a multitude of college professors who sacrificed not only themselves but also their wives and families that the students who sat at their feet might be educated. Maximum salary in these years was \$3,200 per year, and although housing was furnished in addition to cash income, there was never enough money for the staffing of a home library, extensive travel, or a sabbatical leave. The salary of an instructor was \$1,600, and there were no fringe benefits, not even tenure.

It was not, however, expensive to be a student at Mission House in those years. Tuition was only \$130 per semester; and both board and room, three meals a day, seven days a week, vacations included, was only \$175 per semester. Besides, the Mission House was serving some of the best meals to be found on any college campus in the nation, thanks to the excellent preparation of Mrs. Jenkin and her staff of neighboring farm women. And although the men's dormitory was old (1917), rooms were spacious, and the entire building was sound and fireproof.

Accreditation at Last!

Over a period of many years, Mission House had labored spasmodically for accreditation with the North Central Association of Colleges and Secondary Schools, the regional accrediting agency. Faculties made studies, boards of trustees made recommendations, and visiting consultants listed all that needed to be done. But when a summary determination in every case led to the conclusion that "more finances are absolutely essential," reports were placed in the file, and all concerned turned to the task of doing the best they could without the recognition of the NCA.

In 1951, a program toward accreditation was launched, this time without letup until success. The Board of Trustees established the necessary committees, the administration brought pressure to bear all along the line, and the pieces fell into place.

Oscar F. Hoffman, a Mission House alumnus, then serving as professor of sociology at Elmhurst College, was brought to Mission House as registrar and dean of the college, and to the task of accreditation he gave unceasing attention. Roland Kley, an alumnus and pastor of Grace Church, in Kohler, Wisconsin, became the new field representative, traveling far and wide throughout the church to tell the Mission House story. John Seidler, also an alumnus and pastor of St. John's Church, New Holstein, Wisconsin, accepted the responsibilities of assistant to the president, with special attention to the physical care and development of campus properties.

Of primary importance was an adequate statement of purpose that could become the guideline of the entire program and activity of the college. After years of careful study and repeated discussions in the faculty, the board, and the administration, the following statement of purpose was adopted.

Constant in the tradition of the liberal arts, Lakeland College has as its purpose the development of students into mature personalities manifesting critical intelligence, responsive to the needs of a demanding civilization, and dedicated to the ideals of the Christian faith.

To effectuate this purpose the College concerns itself with the physical well-being of the student, acquaints him with the major disciplines—social science, natural science, language and literature, philosophy, religion, and the arts, avoids narrow specialization, and gives the student an opportunity to demonstrate competence in a particular field of interest.¹

To achieve these objectives, Lakeland College has for its specific aims the following:

¹ *Lakeland College Catalog*, 1960-1961, 1961-1962, inside cover.

Intellectual

Lakeland College endeavors through its faculty to stimulate in the minds of students an active intellectual curiosity in an environment conducive to scholastic achievement, and to provide for the integration of theoretical and practical knowledge necessary to purposeful living. The college provides its undergraduate students with a liberal arts education that subscribes to a broad understanding of their cultural heritage and that will acquaint them with the major areas of human experience. In their chosen fields they are challenged by means of various methods of presentation and by the use of relevant equipment. Their progress is measured by tests both on content and general achievement, on their technique, and on their skills. It is the hope of the institution that, at the conclusion of their college experience, the students will be intellectually qualified individuals capable of either continuing their study or taking their place in an ever-changing society with assurance and a high degree of competence.

Social

Lakeland College desires students in whom it seeks to instill a proper evaluation and recognition of social values and obligations in home and community. Its rural campus encourages friendliness and matures student awareness of individual social responsibilities. In dormitory life and student government, which promote freedom of thought and expression in a democratic society, elements of leadership inevitably develop.

Physical

Lakeland College seeks to provide a system of instruction and a program of physical activity which will guide the student in the development of an adequate and well-rounded program of physical and mental health. To facilitate that development, the college not only has the usual physical education requirements but also encourages students to participate in a well-supervised intramural program which continues throughout the school year. The northern rural environment of the campus makes winter sports a special challenge to interested students. The school health program with its nurse and physician-on-call, administers to the students' physical well-being.

Vocational

Lakeland College seeks to develop a certain sense of vocational responsibility in every student as a characteristic of good citizenship. It is the aim of the college to assist the student in choosing his appropriate lifework, and to aid him in the development of

certain skills and attitudes which are necessary for success in his chosen field or will serve as a basic background for professional or graduate study. Such special preparation, however, is in accord with the basic liberal arts program of the college.

Cultural

Lakeland College especially welcomes students who have participated in the cultural achievement of their community. Upon entering college, the student is acquainted with the thought, literature, and fine arts of the world. The college seeks to quicken interest in the great human cultural achievements. An endeavor is made to instill in students a desire to make a contribution to the enrichment of human life not only through their chosen vocation but also in the worthy use of leisure.

Spiritual

It is our hope that students may learn to view the whole of life through the perspective of a Christian philosophy of life and dedicate themselves to and exercise responsibly their stewardship toward God, toward truth, and in the service of their fellow men. We seek to develop Christian personalities through a general education course in religion, regular chapel services, the opportunity for devotional periods held in the dormitories, as well as through the sacred choir concert programs and the religious programs sponsored by the Christian Fellowship and the fraternities. Through a dedicated faculty students are confronted with God's natural universe and laws, and through guidance and counseling they are made aware of God's plan and purpose for each individual life.²

There was a determined effort to provide the faculty with men and women holding advanced degrees. Tenure was instituted together with pension upon retirement, and a point system for regular faculty salary increases. The catalog was given a "new look," based upon a complete restudy of all course offerings and a well-balanced general education program. In order to graduate, a student is required to earn twelve credits in English composition and literature, two credits in fine arts, sixteen credits in a foreign language, two credits in personal and community health, ten credits in the natural sciences, twelve credits

² Lakeland College, *Self-Study Report, Addendum*, July, 1960, pp. 2-3.

in the social sciences, and eight credits in religion. A program of academic scholarships was launched in order that students of higher standing might be attracted to the Mission House campus. Recognition for scholastic attainment was given in the establishment of the dean's list.

M. G. Neale, head of the department of academic administration at the University of Minnesota, was invited to visit the campus. He became the first of a group of consultants who through the next ten years were to examine the activities of the school; to discuss with board, faculty, administration, and students the problems that were particularly critical; and to leave behind a report upon which the school would act later. Melvin W. Hyde, president of Evansville College, and Irwin Lubbers, president of Hope College, were singularly helpful both in their visits and in their recommendations for action.

In 1955, in order to pinpoint the critical areas and to direct the activities of individuals and committees, the Board of Trustees appointed Robert Voight as coordinator of the self-study to be directly responsible to the president and to have full authority to enlist the services of all for the sole purpose of preparing the college for the accreditation examination.

Were there a simple formula for accreditation, such as a checklist of things to be done, the solution to the problem could have proceeded along accurate and scientific lines. But because accreditation is a matter of value judgment, situations cannot be reduced to black and white, right or wrong, good or bad. What may be good in one institution may be inadequate in another. What may be right in one instance may be wrong in another. The only criterion by which the institution may be judged is whether it is performing satisfactorily that task to which it is dedicated. The administration, the board of control, the faculty, and even the students must be conscious of what that task is, and the record of their achievement must be consistent with that goal. It is not quantity in any respect that is a true

yardstick of the work of a college, but the quality of merit alone.

The procedure adopted by the North Central Association requires that an institution desiring accreditation shall present to the NCA a written and documented self-study of the entire work and activity of that institution. Such a self-study was prepared and submitted to the NCA in July of 1958. Read and evaluated by a corps of seasoned college officials, it was returned with the opinion that an examination could be requested or postponed. An examination was requested and was conducted in December of 1958 by two examiners of the NCA. The verdict of the NCA in the following April was negative. However, the college was informed that in view of the fact that great progress had been made, the usual waiting period of three years would be waived, and Lakeland College would be permitted to reapply for examination in a shorter time.

Failure to attain accreditation was a great disappointment, especially because everyone had worked so hard at the task and because impartial observers had encouraged the college to expect a favorable decision.

But to men and women who had experienced disappointment before and who had more than once picked themselves up from the ground to begin a task afresh, rejection meant only a new determination to succeed. Thus the fight for accreditation continued with renewed zeal.

Out of the initial discouragement came new impetus in the leadership of John B. Morland, recently appointed vice president, and William Welti, academic dean. A new approach, based on full faculty participation, was devised to achieve the once-denied goal of accreditation.

Eight faculty committees were set up, each charged with a particular area of responsibility. These areas were: purpose, curriculum-instruction, faculty, library, student personnel, services and clientele, administration, and physical plant and fi-

nance. A central steering committee composed of Dean Welti as coordinator, Morland, and the eight committee chairmen, began the monumental task of study, criticism, and outlining of suggested improvements.

New hope and optimism were soon evident as the team approach began to function. It fell to Professor Fred Breisch to unite the various committee reports in the form of an addendum to the 1958 self-study. The addendum detailed a statement of purpose that was more operational, improvements aimed at making instruction more effective, a faculty of higher quality, a marked increase in the use of the library and the number of volumes it offered, more services for students, and a greatly enlarged budget. The strenuous efforts of faculty and administration began to reach fruition when the addendum to the self-study was accepted by the North Central Association in the fall of 1960.

What joy there was on the campus when the president and the vice president returned from the NCA meeting in Chicago in March to say that Lakeland College was accredited without reservation and was made a full member in good standing of the North Central Association of Colleges and Secondary Schools. It had been a long struggle. The effort had been supported by countless individuals on and off the campus, and by the prayers and good wishes of a host of friends. The school's successful accreditation would be enjoyed by thousands of young people and their families in the years to come.

What's in a Name?

When did the name change from Mission House to Lakeland College, and why was this change made? It is a long story, but it can be briefly told.

When the history of the Mission House was written in 1885, it was stated in the foreword that with the founders there was first a mission, and subsequently a Mission House.

Das Missionshaus was the name given to the school that would

train in the Midwest of America the teachers and ministers of the church. The Mission Houses of Europe had done this for the church there, and the Wisconsin German Reformed immigrants had no difficulty in attaching this name to their school that would perform a similar mission.

But times had changed since the name was given in the middle of the nineteenth century. In spite of all explanations, people no longer understood the meaning of a Mission House, particularly as the name of a college. It presented difficulties in the minds of prospective students, and was misunderstood by prospective benefactors. The time had come for a new name when in 1956 it was determined to separate completely the college and the seminary.

But what should the new name be? Canvasses of alumni and students were conducted, but no new name met with sufficient favor to warrant a change. William C. Nelson of Akron, Ohio, was named chairman of a committee to select the new name. There was no dearth of suggestions. They included River Heights, Chapel Wood, Mount Herman, Wisconsin Woods, Bossard, Immanuel, Elmwood, and others. The day of separation had almost come and the board was still working hard to find a happy choice.

The name *Lakeland* was like a gift from heaven. Who proposed the name is not recorded. But once it was in the minds of the family of Mission House, it was there for good. From every side came approval, even from those who discouraged any change of name at all. In September of 1956, Mission House College became officially Lakeland College. Even the Alma Mater song lent itself easily to a changed refrain, "O Lakeland, my Alma Mater!"

The College Grows

Of the 132 students enrolled in Lakeland College in 1951, sixty-four came from the immediate neighborhood of the campus. There were eighty-six from the state of Wisconsin; others came

from Minnesota, Indiana, Ohio, Kentucky, Massachusetts, North Dakota, New York, Kansas, Nebraska, Pennsylvania, Iowa, Illinois, and South Dakota. There were 113 living in the dormitories; the rest were commuting students. Jubilee Dormitory for men was not nearly filled to capacity, even with the seminary students living there. And Bossard Hall, though much more limited in space, could have accommodated more co-eds.

But the year 1951 was the first in a slow and steady climb to crowded conditions. The church was becoming aware of the quality of education that was provided on the Mission House campus, and students were particularly grateful for the homey atmosphere that prevailed among students and between students and faculty. When in 1952 a part-time admissions counselor was engaged for the express purpose of making the neighborhood high schools acquainted with the offerings of Mission House College, enrollment of community students began a steady growth. Since 1954 the college has had a department of admissions, with field representatives, publicity materials, and an active home base.³

The heart of a college is the faculty. A strong, dedicated faculty gives strength to every facet of the college's activity.

³ The following chart shows the growth trend in student enrollment from 1951 to 1961.

<i>Year</i>	<i>Total Enrollment</i>	<i>Men</i>	<i>Women</i>
1951	132	100	32
1952	141	109	32
1953	153	112	41
1954	179	119	60
1955	195	145	50
1956	235	178	57
1957	266	198	68
1958	291	210	81
1959	341	248	93
1960	388	285	103
1961	471	341	130

Dedicated teachers are indispensable if a college is to have vitality and be thorough in its work. Through the one hundred years of its history, Mission House—Lakeland College has been strong and effective because of the capable and consecrated men and women who composed the faculty. They may have been few in number, but they were mighty in precept as well as example. The last decade records the climax of the work of Joseph Bauer and William C. Beckmann, both classical scholars and teachers of philosophy and languages.

As the college grew, new faculty members were added and part-time teachers began to teach a full load. In 1951 there were fourteen full-time and five part-time teachers. In 1961, the faculty was composed of twenty-four full-time and eight part-time members, of whom seven were women.

In the early years of the Mission House, faculty members were housed almost completely in "Profville" on the campus. As the faculty grew, some homes were converted into duplexes. In 1952 the home of Fred Reineking was purchased, together with the strip of frontage on county trunk M north of the campus. The home became Reineking Hall and was remodeled to provide three spacious apartments for faculty and staff. In addition, the Beuchel home, south on M near the cheese factory, was purchased for a faculty family and renamed Crystal Springs Cottage. These, together with Sieker Hall in Franklin, helped to ease the housing shortage, though today faculty families are living in Sheboygan, Plymouth, and elsewhere in the neighborhood.

A program that gave promise of becoming one of the most important in the college curriculum was that of business administration. There were many inquiries and much interest shown, and the college was pledged to be of assistance to the community wherever it was possible. In 1954, the college bought out the Sheboygan Business College, which was owned and operated by Emil C. Muuss, elected mayor of Sheboygan

in 1961. Courses of subcollege level were discontinued. Operations continued in part in Sheboygan for two years. In 1956, the entire School of Business Administration was moved to the campus, and the assets of the former business school were transferred and integrated.

Although Mission House Seminary and Lakeland College occupy the same campus today as when the schools were founded, the campus has changed greatly through the years. The land has been converted to different usage, and some of the old buildings have been razed or removed. Of the three earliest buildings on the campus, the old south building is gone. The middle building, however, was moved to "Profville," and became in turn the home of the Dahlmanns, the Hesserts, and the Gunnemanns. The north building was moved also and became the home for the Traeger, Ernst, Kuentzel, and Kley families.

Old Main, which was the first permanent brick building on the campus, was originally a classroom building with dormitory facilities and a library. When Jubilee Dormitory was erected in 1917-18, living quarters were transferred there from Old Main. The newly available space was then used for additional classrooms, a bookstore, an Aerolith room, a faculty room, and some offices. Later, laboratories were added and the bookstore and the library were relocated. Today, Old Main is a building of four full stories housing classes, laboratories and faculty offices. Practically all the old plaster has been replaced, the wainscoting and metal ceiling have been removed, the oiled floors have been sanded to a light finish, and the dark green paint has been replaced with lighter, brighter colors. Ceilings are now acoustical-tiled, and the lighting is modernized, even to the rewiring of the entire building.

In the years gone by it was possible to buy a candy bar from some enterprising student who ran a small shop in his room. In the early 1940's Muskies came into being on the ground floor of the library. It dispensed not only candy and ice cream

but even sported a soda fountain, a juke box, and a bookstore. It became a rendezvous for the entire campus family. Today there is a new Muskie Inn in Jubilee Dormitory. It has expanded space and facilities where students find each other in moments of relaxation and where many lasting friendships are made. On the threshold of the future is a Student Union and a considered plan for continuing *gemuetlichkeit*.

Old alumni will never forget the experience of running to the old gym for intramural basketball when the temperature was far below zero. There were no showers or dressing rooms in that old frame church that had been donated to the campus for a gymnasium. For a time, a potbellied stove served to take the chill out of the air. But vigorous sports activity kept jarring the long stovepipe loose. A lean-to furnace room that was later added to the building was a slight improvement. For a basketball game, there was room for barely a hundred people, who could be accommodated on a standing-room-only basis. Today Lakeland College enjoys the facilities of a warm and sound gymnasium built in 1932 of brick and concrete. But with an expanding student body, even this is far from adequate. The old potato fields have been smoothed out, seeded in, and have become the athletic playing fields. Today as one walks to the gymnasium and out to the football field, he passes by the site of the old barn with its chicken yards and pigpens and stiled fence. The years that have passed quietly but steadily have brought great changes.

When students came to the Mission House in the fall of 1924, they were greeted by a president on crutches. Dr. Darms was his usual ebullient self as he awaited them in the old president's home, but he was handicapped as the result of a fall. Yet they will never forget how he pointed to a new home rising on the other side of the cedars, the new home of the president. In 1937 a new president's home was built, and Darms Hall became in turn a women's dormitory, a faculty residence,

and finally an administration building. In 1952, the administrative offices were moved from the library building to Darms Hall. As the years have passed and the administration of the college has expanded, Darms Hall has yielded to one purpose after another. Today the living room is the main business office, the sunporch is shared by the registrar and the admissions department, the dining room is the office of the president, and even the basement and the third floor have become offices for those who direct the affairs of the college (such as public relations, alumni relations, news bureau, and publications offices). Generous parking lots have been built, and visitors to the campus are accommodated in a central administrative building.

The latest permanent building erected on the Lakeland campus was a new women's dormitory. It was a dismal and misty day when ground was broken on May 13, 1956, but the enthusiasm of the Lakeland family ran high. The college was on the move in physical expansion, and a new residence for women, long promised, was about to become a reality. During the summer, the home of Dr. Hoffman had been removed from the projected site and relocated farther south along the highway. A portion of the maintenance tunnel from the boiler room toward the library connecting Old Main and Bossard Hall directly to the steam lines had been completed the previous year. Officiating at the groundbreaking ceremonies was one of the last acts of the board chairman, the Rev. Clarence H. Koehler of Sheboygan. From the day he accepted membership on the board, he had labored unceasingly for the growth and development of the college. He was not destined to witness the completion of the dormitory, but when the building operations were completed, the college invited his widow to become the first housemother and to occupy the matron's suite with her family of four daughters.

The building contract called for the extension of the maintenance tunnel to the new dormitory, connecting that building,

the gymnasium, and the library to the boiler room. It also included the complete framing of a four-story building on two levels, with the finishing of only the first and second floors, to house sixty students, two in a room. Included were offices, a kitchenette, shower rooms, a large and a small lounge, an infirmary of four beds, a guest room, and attendant storage and janitor facilities. The cornerstone was laid on a severely cold day on January 13, 1957, and work progressed through the winter. When the fall term of 1957 began, the dormitory welcomed women students. For a while, students vied with workmen completing their contracts, but on a beautiful day, October 13, 1957, the new dormitory was dedicated before a large and happy gathering of alumni and friends.

By 1958, the new dormitory was crowded. In the summer of 1959 the third floor was finished, providing room for an additional thirty-six women. When this area also became filled, the ground floor was finished in the fall of 1961 to provide total occupancy of 117 residents in the building. There were now lounges on all four floors, plus a recreation room, a large student laundry room, and additional storage rooms. Every girl who had lived in Bossard Hall or the Annex had hoped for a new dormitory. Women students at Lakeland can now say that they live in one of the finest campus residences in America. When the girls hold open house at Homecoming or at Christmas or May Day, visitors come to admire their quarters and the attractive way in which they decorate their rooms. The college provides all furnishings except linens and bedding and personal adornments.

As the college has grown, it has become necessary to add personnel to conduct the college business. A public relations department was established in 1953 to keep contact with the friends and benefactors of the college and to increase their number and support. An alumni office came into being in 1955 to supply an increasing body of alumni with information about

the college and to continue their interest and support of the work. That same year a business manager was appointed to direct the widespread activity of maintenance personnel and business processes. In 1956 a news service was added to provide publicity for all the various activities of the college and its organizations. Finally, in 1957, John B. Morland, superintendent of schools in Bremen, Indiana, a man with considerable experience in public school teaching and administration, was called to the campus as vice president and dean of administration to supervise more closely the affairs of the campus and to give the president greater freedom in maintaining and enlarging the contacts of an expanding constituency of the college. On April 9, 1962, after President Krueger had resigned, Mr. Morland was elected to succeed him.

To provide better for the spiritual needs of the campus family, to direct the daily chapel services, and to serve as a counselor and consultant, the college initiated the office of campus minister in 1960. Walter P. Trost, a former missionary in Ghana, served in this capacity for one year. Then Calvin A. Helming, fortified with experience in the parish ministry and particular training at Princeton Seminary, took up the work in the fall of 1961.

Today the living alumni of the college number 2,200. Of this number 1,300 are to be found in Wisconsin. The rest are scattered from New York and New Jersey to California, and from Texas and Florida to Canada, and to many countries overseas.

The Mission House was given birth by the Reformed Church in the United States, and through the years this church, enlarged by mergers, first as the Evangelical and Reformed Church, and now as the United Church of Christ, continued this support.

But the church, as we know it, has not fully appreciated what the educational institutions mean to the life of the church as well as to the welfare of the nation. As a result, support has been far from adequate. Because the Mission House thought

of herself as a ward and was considered such by the church, she continued to look to the church alone for the funds necessary to carry on the educational task. It was never enough. Too many things were left undone, and new vision was stifled because of insufficient funds. Finally in 1955, in answer to constant entreaties, the church notified the college that it would need to look to other sources of income if it were to have increased funds. Today 124 foundations and corporations regularly support Lakeland College, in addition to a host of friends everywhere. Mission House College, bound to the church, has become Lakeland College, the pride and interest of a growing circle of friends who understand that a free, Christian, independent liberal arts college is a blessing to church and neighborhood and nation.

In 1951, the Board of Trustees of the Mission House was comprised of nine ministers and three laymen of the church. Today, the Board of Trustees of Lakeland College consists of twenty-four members, drawn from wide areas of the church and from many walks of life.

College and Seminary Separate

It was an earlier common pattern for schools of the church to be a combined college and seminary, or academy and college, or even academy, college, and seminary. This required only a single board of control, a single administration, a single budget, and often a single faculty. Such was the early organization of the Mission House. In the passage of years, this organization encountered more and more difficulties. Inasmuch as this was not the accepted pattern in American education, the Mission House did not fit into the usual categories. There was much misunderstanding in reporting, in recruiting students, in representation at official bodies, and on the campus itself.

After a careful investigation of the Mission House by a special committee of the church, it was recommended that, among other

things, the college and the seminary should be separated. Committees of the board and of the administration proceeded to study the matter, and in 1956, the board was ready with the necessary changes in charter, bylaws, and organization to take the final step. In September, 1956, the formal separation of the two institutions was completed. Mission House College became Lakeland College, and continued the corporation of the Mission House. Mission House Seminary was newly chartered. And in one area after another a separation of activities took place.

In a general way, the north half of the campus went to the seminary and the south half to the college. Endowments and plant funds, together with all current assets and equipment, were divided. The faculties had been separated for some years and had been meeting separately. Dr. Krueger became the acting president of both institutions, leaving until later the decision of which institution would call him as its permanent president.

Two new boards of trustees were elected. Members of the old board chose to serve on one or the other according to interest. Then the two new boards expanded to a determined number. The Board of Trustees of Lakeland College was set at sixteen, eight to be elected by the church and the remainder to be chosen by the board. No more than four members could be from any one profession or business. Membership was extended to those outside the Evangelical and Reformed Church, in keeping with the constituency of the faculty and student body and in line with the desire to minister to the community. The year 1953 had witnessed the election of the first woman to the board. She was Mrs. E. M. Koenig of Sauk City, Wisconsin. It was understood that the new board would always have women in its membership. In 1956, concluding thirty years of service to the Mission House and Lakeland College, E. L. Worthman of Kiel, Wisconsin, relinquished his activities to younger men. There were few meetings he did not attend or responsibilities

in which he did not participate. He served as treasurer, teacher, chairman, and member of the board.

With the decision of Mission House Seminary to relocate in Minnesota in 1962, the college was enabled to plan on the full use of the campus. In order that this should be done wisely and in good order, and with the help of a generous grant from the Johnson Foundation of Racine, Wisconsin, the college engaged the services of College Planning Associates of Kalamazoo, Michigan, to prepare a ten-year development program. Under the direction of Frank Noffke of CPA, the various departments of the college studied their course offerings, and charts were drawn on projected enrollments in all these departments through the next decade. Finally, a master chart was made, assembling all previous figures, setting forth year by year the space needs of the college through 1970. The need of new facilities was determined along with their size and scope and the time for planning, building, and use. As a final step, a plot plan of a developed campus was presented for the study and approval of the Board of Trustees and for examination by the various constituencies of the college.

It is anticipated that Lakeland College will enroll eight hundred students by the fall of 1966, or earlier if the necessary facilities for housing and teaching are completed before that time. The need for new faculty, scholarship funds, and equipment has also been projected as well as the use of the land and buildings vacated by the seminary.

In March, 1961, the college purchased fifty-four acres of additional land from the Reineking farm south of and adjoining the campus, thirty acres of which is choice woodland containing oak, elm, maple, cedar, pine, ash, and beech trees to name only a few, as well as other flora that make it one of the best college botanical study areas in the United States. Alumni young and old will remember the field trips through these same woods under the leadership of Professors Frank Grether, Elmer Her-

man, Huber Ludwig, William Welti, Allan Wangemann, and others to explore the wild flowers, the mosses, the mushrooms, and the lichens as well as the trees and the birds. The woodland paths, the rustic bridge, the boat rides on the river—these will forever excite the memories of those who learned that a college education was not confined to classrooms or professors. And for those who are impressed by utilitarian values, it can be noted that during recent years more than thirty thousand feet of selected timber was cut in the college woods. In dressed form it now adorns the campus buildings or has been used to build bookcases, desks, and the like. Regular plantings of deciduous and coniferous trees are made annually in order to insure a regular supply of timber for campus maintenance.

Lakeland College cherishes the title of a "Christian college." As our forefathers were convinced that a Christian orientation was essential to a well-educated man, we today believe that no education is complete without a confrontation with Jesus Christ. That is why in the general education requirements of Lakeland College, every student is obliged to take the course entitled the Hebrew-Christian Tradition, a course which, incidentally, is fully accepted for credit by the University of Wisconsin in the field of humanities. This does not mean embarrassment to the non-Christian. It provides him, on the contrary, with an understanding of a faith and way of life that reaches around the world.

As President Krueger said in his inaugural address, "The Mission House was founded for two purposes: first, to train young men and women for full-time Christian service—in the gospel ministry and on the mission fields—and second, to supply young men and women with a Christian education, whether it be in law, medicine, engineering, nursing, or any other field. We believe in the liberal arts curriculum, and we believe that religion is an integral part of an individual's training. We believe that a student developed in body and mind only is like

a locomotive without controls. Such are the Alexanders and the Napoleons and the Hitlers. A wholesome citizen is he who has learned moral restraint and spiritual responsibility. He alone fashions the way of progress and blessing for all men."

Lakeland College recognizes as well a responsibility to its own community. "By reason of our location here, we should offer to the young people of the surrounding community the opportunity to secure education and training beyond the high school level. Our faculties should be available to young and old alike, and in the years ahead we should search out ways and means by which we may better serve our community and its people. . . . Our classrooms, laboratories, library, and teaching staff ought to benefit our neighbors on the farm and in the city. Our influence should be felt, and our services should be enjoyed. We should be known by more than our geographical location; the effect of our contribution should be witnessed irrespective of creed or calling."

In implementing this resolve, the Lakeland College athletic teams have played on the floors and fields of neighboring cities and towns; drama productions have been repeated off-campus; and a Fine Arts Series has been shared in neighborhood auditoriums. The biology, chemistry, and physics departments are helping local industries to solve some of their research problems. The Lakeland a cappella choir and the band travel each year on tour through Wisconsin and other states to present concerts to schools, churches, and other organizations. The old bus of years ago has been replaced with modern transportation, and the danger of breakdown has now been minimized. But the desire to share the Mission House-Lakeland spirit continues. Private homes still house the students, and freewill offerings are still sufficient to defray all expenses. As the students of today reach the East coast on their tours, the students of tomorrow shall reach the West.

Lakeland College has participated in intercollegiate sports

since 1934, and has been conference champion on many occasions in football, track, tennis, basketball, and baseball. Although often one of the smaller colleges in competition, it has combined a strong desire to win with good sportsmanship. Schools from Minnesota, Illinois, and Wisconsin have provided regular opposition. The Gateway Conference, composed of eight colleges in Illinois and Wisconsin, is the present league that affords competition in football, cross country events, basketball, wrestling, baseball, tennis, track, and golf. The Lakeland football teams have not lost a homecoming game in eight years, and the track team is undefeated in Badger-Gopher Conference competition.

A strong intramural program of touch football, soccer, volleyball, broom hockey, ice hockey, basketball, softball, ping pong, tennis, golf, and horseshoes involves the entire student body and supplements a physical education requirement of two years for every graduate.

Across the years, many students from Germany came to the campus to study. In more recent years, there has been a concerted effort to help young people from the church mission fields to get a college education. Honduras, Ghana, Indonesia, China, Japan, and Hungary have been represented. Young Winnebago Indians have also had a regular place in the student body. Some of these students have been chosen as queens of the May and Homecoming festivals or have been on the royal court. Usually these young people need financial assistance, and in every instance a plea for help has brought gifts from churches, youth organizations, women's guilds, and interested individuals. All these may rejoice that they have helped to send ambassadors of peace and goodwill to the ends of the earth, not only as missionaries of the church but as educated youth from our church college.

The first African students enrolled in the college in 1948. William Agble and Alex Ababio came from British Togoland

(Ghana), West Africa, and were favorites on the campus and in neighboring churches. Agble later went on to get a Master of Arts degree and doctorate at the University of Minnesota, and now holds an important post in the Ghanaian government.

In the autumn of 1952, Gottlieb Kofi Noamesi, a compatriot, came from the Evangelical and Reformed Church mission at Ho, Ghana, West Africa. Gottlieb had been a teacher in his home country and now wanted to continue his studies in America. He was the father of four children. He was an excellent student and was beloved by his schoolmates. In 1954, his wife Mary came to America to join him, leaving their children in the hands of relatives, according to the local custom in Ghana. In 1955, Gottlieb was an honor graduate at Lakeland College. Later he went on to the University of Wisconsin to secure both a Master's and a Doctor's degree in biology, again with honors. He is now engaged as a government research biologist in the Ghana Department of Agriculture.

Today at the University of Edinburgh in Scotland, Noah Dzobo, Lakeland graduate of 1956, is completing his studies for the doctoral degree before returning to serve his church and country. Christian Agbola, also a Lakeland graduate of the same year, is already back in Ghana serving as chaplain and teacher in the secondary school at Ho.

There never has been a race problem at Mission House or Lakeland in spite of the fact that all major races of the world have been represented in the student body. There is no sectarianism at Lakeland College, not with young men and women coming from as many as twenty different religious affiliations, including Roman Catholics and Jews. A Christian heritage, yes, but it has been inclusive rather than exclusive. Color, yes, but instead of making for discrimination, it has made the bearer a person distinguished.

In spite of the fact that for many years the enrollment of the college was limited to young people from our own church, stu-

dents came from many different states. Today with more than half of the students from outside the denomination, many more states are represented in the student body. From New York and New Jersey to Wyoming and California, and from Kansas and Kentucky they come. This gives the campus a cosmopolitan flavor, which in a close-knit student group means a good understanding of youth from many areas of life. The boy from Philadelphia meets the girl from Wyoming, and a friendship for life is formed. The education major from Iowa learns to love the ways of Indiana, and upon graduation goes there to teach. And the New Yorker learns that America is not bounded by the Atlantic Ocean and the Alleghenies, but is a land of Swiss and Norwegians and Hungarians and Welsh and many others.

The Board of Trustees of Lakeland College comes from Ohio and Indiana, Iowa and Minnesota, and from Madison, Green Bay, Milwaukee, Appleton, Two Rivers, West Bend, Waukesha, Plymouth, and Sheboygan in Wisconsin. The Rev. Ralph P. Ley of Waukesha, whose father served the campus so ably and faithfully as housefather and director of public relations for thirteen years, during which time the family lived on the campus and shared intimately in all the college activities, and whose maternal grandfather, the Rev. Martin Vitz, served as teacher and registrar, is the chairman of the board. He was elected to this office after the death of Clarence Koehler. Some board members are attorneys, some are ministers, others are housewives, businessmen, dentists, physicians. Some are college-trained; others are not. But all lend their training and experience to the task of making Lakeland College a first-rate educational institution.

One of the most helpful friends of the college in recent years was Carl J. ("Jim") Kohler of Kohler, Wisconsin. When the building program of the college got under way in 1956, Mr. Kohler traveled widely and spent many hours making new friends for Lakeland. Together with the president and others, he called on the leaders of business and industry, telling the story of the

college and soliciting their gifts for the new building program and the operating budget. Though invited to membership on the Board of Trustees, he preferred to make his representations without official connections. However, he did accept membership on the board in February, 1960, taking up his position with great enthusiasm. Too soon it was ended with his sudden death in November, 1960. To him in large part, Lakeland College of 1962 is a memorial.

In order that more people, especially from the immediate community, might become involved in the life and work of the campus, the Board of Trustees established an associate board whose membership is limited to thirty-six persons representative of community life. They have no legislative powers but serve as an advisory council to the president and the board, acting as a public relations corps as well. The associate board has committees corresponding to those of the Board of Trustees. Meeting regularly, the associate board has undertaken various projects such as providing hospitalization and other insurance benefits for faculty and staff, hosting a visit of the service clubs of the area on the campus, and taking an active part, with the board, in all campus projects.

A Lakeland College Women's Auxiliary was also formed. It now numbers 183 members drawn from churches, civic organizations, students' families, and the community. Frequently the auxiliary conducts a Campus Walk to bring women's groups to the campus and acquaint them with the college. New faculty members of neighboring high schools are invited to visit the campus and are guests of the auxiliary at a welcome dinner. On various occasions the women serve tea and refreshments in addition to carrying on projects of their own to raise money for special needs of the campus.

Among the fond memories treasured by the students of a generation ago or more are those of the "hired help" who became as much a part of the Mission House family as any others. Who

can, for example, forget the sight of the limping Philip Goosmann carrying two enameled pails of fresh milk from the barn, or "Pa" Diederichs, with his black skull cap, fondling the generators, or Ludwig Zenk telling tall tales, or "Pop" Plengy playing nursemaid to a busload of students, or "Dutch" Stalder carrying a screaming pig on his shoulders across the campus? Stillman "Silver" Diehl is an indelible memory to those who saw him shuffling from building to building in the coldest days of winter with only a T-shirt covering his back, his toothless mouth grumbling about doing those things a kind heart impelled him to do. Many students have left the campus not only competent in their studies but with the added skill of a painter or a carpenter learned under the tutelage of faithful George Roseman. No one had a voice that could carry farther and no one was more truly a friend of all students than big John Hinz.

In the ministry of the church, in the classrooms of schools all over the nation, and in many other vocations, the alumni of Lakeland remember with a warm smile and a thankful heart the head of the Lakeland kitchen, Bessie Jenkin, known affectionately as Mrs. J. All would agree that Mrs. J. served some of the best meals to be found on any campus in the world.

Each year she planned and served a Danish smorgasbord or a German supper, and for a special treat she prepared a lavish Christmas dinner complete with hors d'oeuvres and liveried waiters. Homecoming and May Days were dining room treats not only for the royal court but also for students, faculty, and friends. And, if parents came to campus on Parents' Day for no other reason, they came to enjoy one of the delicious dinners served by Mrs. J. *Gemuetlichkeit* was no empty term on the Lakeland campus. Visitors were impressed by the friendliness shown them by everyone they met. The dining room provided the climax.

"This is the first overnight trip we have taken since our marriage," said one happy mother who had come over twelve

hundred miles to the campus for Parents' Day. She and her husband were only two of more than three hundred parents who had come from every direction, visited with the professors, toured the campus, cheered at the football game, enjoyed the drama production, and departed with a much fuller understanding of the college. "I never had a chance to go to college myself, but I am getting a taste of a college education in visiting the college of my daughter," said one. "I can see that college is a lot of fun, as well as hard work," observed another parent.

In 1961, when the college was seeking an architect to begin work on the development program, sixteen different firms sent representatives to solicit the business, each of them spending several hours in two separate visits to hear the plans of the college and to demonstrate the way in which they would help to translate these plans into reality. As one architect described his reactions, "The basic concept in design for the new buildings should be friendliness. I see this spirit displayed all about the campus, and this should be reflected in the architecture on the campus."

In recognition of the accreditation of Lakeland College, and her increased stature in the life of the community, the Sheboygan Association of Commerce provided an appreciation banquet for the faculty and staff of the college on the campus on May 17, 1961. In addition to tributes by civic and other leaders of the Sheboygan community, the college was presented with a memorial plaque in honor of the event of accreditation.

The Lakeland campus is busy for more than the nine months of the school year. While the summer months are considered a time for major maintenance work, it is also a time for camps and conferences. Oldest of the summer conferences held on the campus is the Mission House Missionary Conference which has been holding meetings for more than forty-five years. Each summer the music department under the leadership of W. H. Ellerbusch and Edgar Thiessen conducts a Music Recrea-

tion Camp for high school students and a Church Music Workshop for church organists and choir leaders, the latter being cosponsored by the Sheboygan County Council of Churches. The college faculty, supplemented by leading guest artists, thus provides a service to church and community. Lutherans use campus facilities to conduct two summer camps for church young people, and families use the campus facilities for family reunions. The Council for Christian Social Action, the Women's Guild, and the Youth Fellowship of the denomination enjoy peaceful meditative conferences on the campus uninterrupted by shopping, sight-seeing or the busyness of city life.

The Constant Problem

The college might well say, in the words of the rustic philosopher, "Money would be no problem to me, if I didn't need it." Being a nonprofit institution, Lakeland has no interest in an accumulation of funds, except that it needs money to keep roofs from leaking and professors from starving and suppliers paid.

There are many witnesses, living and dead, who can testify that the Mission House frequently lived from hand to mouth. Old Friedrich Stoelting more than once brought tears of gratitude to the eyes of Dr. Muehlmeier as he unloaded sacks of apples or a side of pork to fill a larder that was almost empty.

It was not much different in the early fifties, when from 1950 to 1955 there was never a balanced operating budget, and only the goodwill of community banks kept the institution from closing its doors. It was not a question of operating on sound business lines, it was a matter of skimping in every department and having faith that the good seed sown would in due time permit a harvest. The friends of the Mission House were demonstrating their loyalty and faith by the regularity of their gifts. It was only a matter of time until that faith was shared by enough others to put the operations on a solvent basis.

In a small town in southern Wisconsin lived two dear old

saints of the Lord. One was widowed and the other had never married. Both dearly loved their church and its institutions. Year after year they labored in cottage industry, the earnings of which were sent as Christmas presents to their favorite charities. Characteristic of their spirit and love was a letter written to the president of Lakeland College, together with a substantial gift, which read in part: "You can see by the handwriting that we are getting older every year. It is more and more difficult to sew, for our fingers are becoming stiff. But the Lord blessed us richly this past year, and we were able to make enough quilts to send you this Christmas gift."

Until his death a few years ago, one alumnus who was an ordained minister annually sent a Christmas gift to the president of the college and the seminary. In his covering letters he explained he had been ill for so long that he was now penniless but that he had been able to save a few dollars from the charity he received. In this way he was able to remember his Alma Mater. His son, who is no alumnus, is continuing to send a gift in honor of his father, that the schools he loved so much can continue to minister to young people.

Because the Mission House was not accredited with the North Central Association, fees had to be moderate in order to attract worthy students to the campus. Scholarship funds were quite limited, and the school could provide little financial assistance for those in need. It was a vicious circle: too little support to provide the standards for accreditation and a limited enrollment due to lack of accreditation. This led to an unglamorous situation that did not inspire greater contributions.

For the 1951-52 school year, the operating budget for Lakeland College was \$140,000. Gifts amounted to \$30,000 only, and the college ended another year "in the red."

How long could this go on? In twelve of the fifteen years between 1941 and 1955, the college and the seminary operated in deficit. Might the next year mean the closing of the schools?

Thanks be to God that he directed those who were entrusted with the task of guiding the Mission House and Lakeland College and that he warmed the hearts of many others to share in the support of these institutions.

The Board of Trustees in 1956 joined with the administration in reaching out for the funds that would remove the indebtedness that hung over the campus. The Evangelical and Reformed Church, at the General Synod meeting of 1956, voted a special gift of \$65,000 to help remove this indebtedness and provide funds for development. With this start and with the separation of the seminary from the college and the change of the name of the college to Lakeland, new friends in the churches and in the community added their gifts to both the operating needs as well as the capital needs of the college. The budget began to balance, new facilities began to appear, and the college was looking into a brighter future.

In October, 1954, the Chapel Heights program to relocate the campus in Sheboygan was officially terminated. The land for the new site, purchased with funds secured from the Sheboygan community by a group of interested citizens, was resold. This meant the freeing of Mission House funds that had been lent to assist in this project.

In the fall of 1956, ground was broken for a new women's dormitory that was to cost over \$400,000. The new building program was to include a series of maintenance tunnels, a modern sewage treatment plant with drainage lines from all buildings, landscaping, and the enlarging of the lagoon, side-walks, and roads.

The campus received a new look and was in a position to accommodate many more students. The story of Lakeland was being told far and wide.

There is an old saying that "nothing succeeds like success." The happenings of recent years have not meant the end of money problems. Nor do they mean that finances will not be a

problem in the future. But they do mean that faith in the Mission House and Lakeland College has been vindicated. They mean that the Christian principles employed and the free enterprise approach to education are sound. Such happenings have shown that there are many who appreciate and will support the private liberal arts college holding the conviction that education should make the free man responsible and the responsible man a builder of the church and community.

In 1961, the \$610,000 operating budget of the college was balanced. Of this, \$178,000 was received in gifts and grants from alumni, churches, businesses, foundations, and friends of the college scattered across the world. This is still not a huge sum, but it is more than the entire budget of \$140,000, which in 1951 was concluded in a deficit. It has been the history of the campus that friends remain friends, and it is hoped that this foundation of financial support will serve to furnish the college with a brilliant future.

Lakeland Youth Inspire Confidence

Because of its inherent desire to recognize the divine gifts possessed by every young person and the ability of God to fashion that person to become an honorable citizen, the church college is in a unique position to bring out the best in young people. And when young persons on the Christian college campus are surrounded with dedicated teachers and like-minded fellow students, there is every reason to expect that they will become respectable and responsible persons.

Through four years of college, John Peterson has been pushed or carried in his wheelchair from building to building, up and down the stairs, and to classes and to recreation by his fellow students. There was no need of establishing a schedule or a division of labor. If he needed a lift, all he needed to do was to wheel himself into the line of traffic, and the rest was automatic. They made him the first in the cafeteria line, and saw

to it that a place was cleared for his chair at the basketball game or on the football field or in the chapel room. And everyone rejoiced when freewill offerings of students and teachers brought him the surprise gift of a new wheelchair. John, too, had contributed to the fund, thinking it was for flowers for a sick professor.

In the summer of 1957, the "Dis-Chords," a student quartet composed of Ralph Mueller, Dave Gumm, Dan Vander Ploeg, and Lew Schmidt toured eighteen Midwestern and Western states as "The Ambassadors of Lakeland." Through sixty days they sang in churches, acquainted the people with the virtues of the small church-related college, and challenged young people to enter full-time Christian vocations. They sang over fifty-five concerts in a tour that carried them more than 9,000 miles. For many people, this was their first contact with a student group from any one of the colleges of their church. It was a grueling trip, but it was for a good purpose.

The Lakeland students, granted a respite from classes, spent an entire day in "polishing" the campus to make it ready for the visit of the NCA examiners. The administration had not declared the day as a time for campus cleanup. The action represented a spontaneous desire of the students to participate in the efforts of Lakeland to be recognized as a college worthy of full acceptance.

One year Jerry Liepert, Lakeland graduate in 1957, took his class of twenty-four students at Muskego High School to Germany and through a tour of six weeks helped them to a deeper, fuller appreciation of German life and the German language. Earlier Jerry had been one of the Lakeland students in German who annually participated in a "*Deutscher Abend*" instituted by Professors Mary Emery and Joseph Bauer. The purpose of this special evening was not only to exercise these students in the German language and acquaint them with German culture but also to provide enjoyment for hundreds of persons in the local

German community. Portions of Goethe's *Faust*, German plays, and operettas were interspersed with German humor. The audience shared in the singing of old German songs and enjoyed German refreshments to the music of German bands.

The Fine Arts Festival, which has become an annual event on the campus, was originated by the students in 1956. To assist the college in the development program and to provide the campus with better facilities for student interchange, students arranged a series of programs utilizing the talent of the college band and choir as well as the art and drama departments. In the midst of these festivities, they made a place for the groundbreaking ceremonies for the new women's dormitory. With careful organization and wide publicity, they were able to contribute the sum of \$1,200 to the building program of the college.

In 1957 students put on a Campus Marathon of talents and stunts to emphasize the importance of accreditation. In the midst of a full evening of high enthusiasm, Professor Voight told them the story of the college effort for recognition.

In preparation for the self-study for accreditation, it was necessary to determine what effect the college program had had upon the alumni. Were high purposes being realized in the lives of the students? Did the college actually effect the noble ambitions so carefully phrased in the catalog?

First of all, the response of alumni to the survey was beyond all expectation. Replies were received from 56 per cent of those to whom questionnaires were sent.

Among many questions asked were the following three key questions. Was the college training students in responsible citizenship? Was the enunciation of Christian principles deep enough to live after college days were over? Had the college imbued the students with a desire to continue to learn even after graduation?

To ascertain the first, the question was asked: Did you vote

in the last presidential election? Ninety-six per cent of those replying answered this question affirmatively.

To determine the impact of Christian teaching, the question was asked: Are you active in the church of your choice? Ninety-seven per cent of those replying responded that they were active. They indicated by checking a list of activities that they attended church, contributed to its support, and took an active part in its life.

Graduates of the college were asked: Have you pursued formal academic study beyond your bachelor's degree? Sixty-seven per cent of those replying reported that they had extended their training and education.

It is little wonder that when the Rev. Lowell Ferguson of Plymouth invited Lakeland alumni to attend a \$10-a-plate dinner in his church, which the women served without charge as their gift to the college, the response was a full house and a generous contribution to the college.

Some cynic said that "the youth of today are going nowhere at the rate of five hundred miles an hour." There is no doubt but that the pace has been substantially increased since the days when the Mission House was founded, but there are living witnesses in Lakeland alumni all over the world that their dedication to God and the welfare of his people is not less than that of their fathers.

A New Century Opens

The celebration of the centennial of the Mission House-Lakeland College begins with commencement festivities in June of 1962 and extends throughout the 1962-63 school year on the Lakeland campus. A pageant to depict the history of the schools will help to visualize the memorable events of the past. Old grads will return for centennial dinners and commemorative programs. But all the while the past is being reviewed, the future is taking shape.

On the land that was donated a hundred years ago, another men's dormitory and the first unit of a union-dining hall are under construction. In only a matter of months a science hall will be erected, the library will be enlarged, and the athletic fields will be increased in size and developed for the future. Those of the student bodies of less than a hundred will help to provide for the student bodies of seven and eight hundred. An enlarging faculty takes up an enlarged task that still focuses upon the student as the chief business. Muehlmeier, Krampe, Hofer, Darms, Grosshuesch, Krueger—one by one must pass away or move along. But the call of God to his people to provide a house for the fulfilling of his mission to the world will not cease.

The past century has witnessed God's grace and goodness unfold on the campus of Mission House-Lakeland and in the lives of the young men and women who have been students. A centennial is a time for rejoicing in the rich heritage of the past, but it is also a time for plunging courageously into the future, surrounded by the hosts of faithful witnesses who have gone before.

Did they die in vain—Grosshuesch, Koehler, Worthman, Kuentzel, Ley? Not unless those who have shared in this history, or who read it, have lost their sense of responsibility to God and the youth of tomorrow.

The Trials of Transition

AT A FACULTY MEETING concerned with curriculum developments in the centennial year, the dean of the seminary remarked, "Of course, every faculty lives under the illusion that what it does is unique." He went on to point out that regardless of whether its work is unique or not, the Mission House faculty is involved in an earnest desire to fulfill its responsibility in the ministry of preparation.

But the fact is that the life of the seminary in the last decade, just as that of the college, does show distinctive features indeed—both in terms of its relationship with the past and in terms of the attention its program has drawn from the church on both the denominational and ecumenical levels. It has been a time of transition and accelerated change, terminating in the end of Mission House Seminary as such but giving way to the renewal of its life in an institution of theological education where, by the grace of God, the best of its traditions may be maintained.

New Professors Presage Change

When Dr. Krueger came to the Mission House campus in 1951, the future of the seminary was uncertain. In a sense, it was an adjunct to the college; for neither institution really had

separate identity. There were rumors abroad that the seminary would be discontinued in time. There were some who believed such a course to be fortunately inevitable. The school had small endowment, very little real property, a skimpy library, small enrollment, and an ill-founded reputation for ultraconservatism in many circles of the church.

For the moment a solid faculty was intact. Friedli had retired with Krueger's coming; but Ernst, Fledderjohn, Hessert, and Hilgeman were active. They had been joined by Walter F. Kuentzel in 1950. Kuentzel, a Mission House graduate in 1945, and the grandson of Muehlmeier, had completed his doctoral residence at Princeton Theological Seminary and was called to an associate professorship in exegetical theology. His special field was New Testament. This gave Dr. Ernst a somewhat lighter load and the opportunity to concentrate on the Old Testament. With three of the five men facing imminent retirement, other new men had to be found if the seminary were to continue.

The choices for faculty replacements were inspired. Louis H. Gunnemann was called to the chair of practical theology and the office of dean from a long and fruitful pastorate in Lafayette, Indiana. He had a Master of Theology degree from Princeton and an honorary doctorate from Mission House, from which he had graduated in 1935. Dr. Gunnemann was a man whose depth of insight and wisdom was coupled with rare spiritual qualities. What his presence was to mean to the school is amply portrayed on the pages that follow.

Beginning his teaching along with Dr. Gunnemann in the fall of 1953 was a young German scholar, Frederick L. Herzog, who was called to teach systematic theology. In Europe he had earned his Bachelor of Divinity degree at the Kirchliche Hochschule, Wuppertal, and had taken further study at the University of Bonn and the University of Basel. At the latter place he had come under the close tutelage of Karl Barth, yet

Herzog showed an independent spirit in his theological study, moving wherever the Holy Spirit led him in his pursuit of truth. He had completed his doctoral work at Princeton and came from two and a half years of pastoral service at Ashley, North Dakota. Thus, in 1953, Dr. Fledderjohn and Dr. Hessert were able to retire from their posts. The former had served sixteen years and the latter twenty-seven years at the Mission House. Each was named professor emeritus in recognition of his devoted service.

The following year a brilliant Old Testament scholar, the youthful Brevard S. Childs, was called to succeed Dr. Ernst. Dr. Childs had a Master of Arts degree from Michigan and had taken his seminary work at Princeton. While his doctorate was taken at Basel, he had done work also at Zurich and Heidelberg, and came fresh from this background to the seminary. These three men, along with Hilgeman, Kuentzel, and Krueger, made up the new faculty under whose inspiration some revolutionary changes in the life of the seminary were to take place.

New Curriculum Earns Plaudits

The new faculty immediately turned its corporate attention to the seminary curriculum. Basic questions relating to theological education and the particular role of Mission House Seminary were raised in exhaustive discussions among the six. It was clear to the professors that the seminary had reached a critical juncture in its history and that the time called for "a re-orientation of the educational program of the seminary to the situation which now exists in the church and the world."¹

The previous pages show the dynamic character of the theological curriculum in the history of the Mission House. While the educational program originally developed was oriented to-

¹ "A Development Plan for Mission House Theological Seminary," adopted by the Board of Trustees, September, 1956, p. 2. Hereafter designated Development Plan.

ward the specific need of "the old German Reformed Church on the westward moving frontier where a special kind of missionary situation existed," it had been adjusted to the gradually changing church milieu so that "the seminary through the years was able to provide the kind of theological education which was appropriate to the times."²

As the faculty in 1953 and 1954 sought to assess the contemporary theological climate, two trends were evident: (1) the revival of biblical studies, and (2) the ecumenical understanding of the Christian faith and church. At Mission House, biblical studies had always been taken with great seriousness. But the new curriculum was to stress even more the normative aspect of the Scriptures in theology. In a faculty report issued several years later, the distinctive characteristics of the new curriculum were seen to be these:

It is a *theological* curriculum, not a curriculum of vocational studies. It is designed to enable students to become ministers of the Word of God, thoroughly trained in biblical studies, conversant with the theological tradition of the church, and nurtured in a theological understanding of pastoral functions.

It is an *ecumenically oriented* curriculum. Through the use of key books drawn from the whole Christian tradition it gives a student an understanding of ecumenical Christianity.

It is a curriculum designed to train men for the *parish ministry* without sectarian bias and with full commitment to the application of ecumenical understanding of the faith in the local parish situation.³

It is an *integrated* curriculum—the integrating factor being the principle that theological studies are centered upon the work of God in Jesus Christ through his Holy Spirit in the church, known

² *Ibid.*

³ This is consistent with the Statement of Purpose of the seminary as declared in the inside cover of the *Catalog, 1955-56*: "The purpose of the theological seminary of the Mission House is to train candidates for the ministry of the gospel, and such others as may be preparing for special forms of Christian service which require theological education; to nurture in them a life of consecration, and to cultivate those special gifts which the Lord of the church bestows upon all whom he calls, that the church may be edified and guided."

through the Bible and through the history of God's work with men. The unity of the church and the unity of the curriculum reside in the same Jesus Christ in whom all truth is whole.⁴

Two features in particular drew the attention of the theological academic community at large to the Mission House plan of study. The faculty distributed outlines of its curriculum widely among theological educators in the United States and abroad. The majority response was one of high commendation, especially for the curriculum's stress on an ecumenical stance and on the integration of courses.

The Key Book Plan in particular was viewed with excitement. In 1958 the American Association of Theological Schools asked the seminary to prepare a statement describing the plan and its use in detail. It then submitted the document to all member seminaries in the United States. In the plan, a listing of some sixty-five basic writings was compiled, including especially significant works from the rich tradition of the church. These were books which "have often opened new avenues." They ranged from the patristic writings of Origen and Augustine to those of Barth and Niebuhr, including such surprises as Dostoevsky's *Crime and Punishment* and Plato's *Republic*. Said the catalog in describing the plan:

It is our concern to acquaint the student with these writings and to have him come to a deep appreciation of the Christian faith and of the basic features of the church as found in her history. The student must obtain a comprehensive appreciation of the essences of the theological tradition if he is to understand what the church really is and if he is to fulfill his ministry adequately in the present situation of the church.⁵

The books were integrated into the academic program in various ways. The students were assigned readings in works particularly relevant to lectures and seminars. Some works were

⁴ "A Report on Mission House Seminary," prepared as an addendum to the Development Plan Revision, September, 1957, pp. 10 f.

⁵ "Theological Studies at the Mission House," in the *Catalog, 1955-56*, p. 5. Hereafter referred to as Theological Studies.

to be read and reported on independently. Still others were the special focus of the Interdepartmental Seminar, an annual event in which a single theological issue is approached from the points of view of the several faculty departments, with the whole community entering the discussions. One recent seminar which dealt with "The Preaching Task" used the key book *Positive Preaching and the Modern Mind* by P. T. Forsyth as the particular textual ground for the study.

Integration of the curriculum was pursued in many other ways. Classes were occasionally conducted with two or more teachers participating in order to obtain expression across department lines. Preaching classes, for example, regularly involved several faculty members as analysts of student sermons. Most often a professor of exegesis joined a member of the practical department for the period of observation and comment, but faculty members in systematic theology and history participated also in such team teaching. In the senior faculty sermon critique, frequently all members of the faculty were involved. Further, the thesis requirement brought the seminarian to do research designed to focus his total theological education on a particular concern. Separate courses, too, were designed to provide an integrative conception of the theological task, as was true of such courses as "Outline in Theological Studies" and "The Christian Ministry."

Another important aspect of curriculum integration was the careful structuring of a field work program. The plan provided the students directed opportunity to see the relation between their studies and the exigencies of the parish. Pastors and churches within a sixty-mile radius of the school were enlisted in teaching students the actual functions of the modern church, both rural and urban. While junior students were allowed to engage in voluntary activity in local churches, each middler was given assignment to a particular church, working under the pastor's direction each weekend. Ministers were urged to make use

of the student assistant in the full range of pastoral responsibilities throughout the school year. Seminarians in their final year were given preaching opportunities in various vacant pulpits in the area. A summer spent in full-time church service was a further requirement for graduation. The clinical year, a full year of church work normally taken between the second and third years, was elected by a few students to add to their parish experiences before graduation.

The concept behind the integration of the curriculum was that all knowledge, including theological knowledge, is one. It all points to "God in Jesus Christ, present with us through the Holy Spirit."⁶ This means that the relationship between the parts of the study program must be made clear to the student. The seminary faculty in the last decade saw theological study not as differentiation to make the individual but rather as integration to make the community. While the student was exhorted to make scholarship a passion, the purpose of such scholarship was always to be *solī Deo gloria*, to the glory of God alone.

While the new curriculum sought to provide the specific training of ecumenical leadership for the local church and community, the seminary clearly affirmed its denominational heritage. In fact, the faculty declared that "ecumenical interest grows out of the denominational heritage and cannot be severed from it."⁷ On the premise that a confessional basis for theological studies is the most adequate means of achieving a truly ecumenical perspective, the relation of the Mission House curriculum to the Heidelberg Catechism was gladly affirmed.

We stand in the communion of those believers who have been guided in their understanding of the Bible by a particular confession of the church, the Heidelberg Catechism. We join with reverence and thankfulness in the confessions of our fathers. We furthermore acknowledge that our denomination treasures other

⁶ Theological Studies, p. 4.

⁷ Development Plan, p. 3.

confessions of the Reformation which in a very distinct manner have also become our heritage of faith. The togetherness of the Heidelberg Catechism and these other confessions challenges us to study more thoroughly the interrelatedness of the fellowship of those who under historical circumstances have given expression to their understanding of the Bible in sundry ways as God gave them light.⁸

In an article a few years later, Professor Kuentzel again emphasized the relationship between the school's confessional stance and her ecumenical orientation.

We do not interpret "ecumenical" to mean either a "watering-down" or an abandonment of the confessional basis of our curriculum of theological education. The important point is that we recognize that we have our faith and confess it only in the communion of believers throughout all ages. It is this fact which constrains us to study not only the particular historical and theological traditions which have comprised the life of the church throughout the centuries. . . .

What is involved is not so much a matter of teaching courses in "ecumenics" as an orientation of curriculum and institution which will quicken the sense of the unity of the body of Christ, bring to bear the rich and varied insights of the whole Christian tradition upon the present, and cultivate a genuine desire to promote the unity of the believers.⁹

The faculty of the seminary continued in conversation about the revised curriculum, reevaluating it, occasionally adding an elective course, and rephrasing the language with which the catalog introduced it. But the plan of theological studies resulting from the 1953-54 revision continued virtually intact until the end of the decade, proving its basic validity through eight years of use in the school.

Seminary Development Planned

The story of the separation of the college and seminary has its beginning in September, 1953, when the Mission House pre-

⁸ Theological Studies, p. 4.

⁹ "Presenting the Bulletin," *The Mission House Seminary Bulletin*, July, 1958, p. 3. Hereafter described as *Bulletin*.

sented an appeal to the General Council of the Evangelical and Reformed Church. The document asked for the council's endorsement of a long-range development program of the college and seminary and involved certain fund-raising proposals.

The appeal to General Council resulted in the appointment of an *ad hoc* committee to study the matter, headed by the Rev. John R. C. Haas of Evansville, Indiana, later first vice president of the church. This study committee recommended separate boards and constitutions for the two departments of the Mission House and asked the council to set up a special committee to assist the institution in its budget evaluation and planning.¹⁰

By the time the special committee convened on December 7, 1955, a great deal of progress had been made toward the separation of the two schools. Separate deans had been appointed, two budgets had been set up, long-range policies had been prepared by each faculty, separate boards of trustees were being considered, and faculty overlaps had long since been discontinued. The express purpose of the separation move was "to allow each institution to develop its own identity and to expand its program to meet the particular needs of the time."¹¹

A fairly detailed plan for the development of the theological seminary had been the fruit of exhaustive discussions by the seminary faculty. The six men—all of them relatively new to the Mission House faculty except Hilgeman—were fired by a vision of what the seminary might become as a separate entity and with the support of the church. Dean Gunnemann revealed the result of this study before the committee in a document labeled "A Development Plan for Mission House Theological Seminary." The paper indicated that a "point of juncture" had been reached by the school in its history and outlined revisions

¹⁰ A Report of the Study Committee on Mission House College and Seminary, September 21, 1954.

¹¹ A Report on Mission House Seminary, p. 3.

in the curriculum designed to meet the changing conditions in the church and world.

In stressing its ecumenical concern, the faculty indicated its strong desire to have a working relationship with other denominations. Two steps were suggested to implement this concern: (1) to seek representation of other denominations on the Board of Trustees, and (2) to attempt to recruit students from other denominations.

The Development Plan called also for expanding the teaching staff with four new faculty members. It called also for new facilities including a classroom-library building and two residence halls, a project estimated to cost a half million dollars. In terms of curriculum, the plan envisioned a further stress on ecumenical education, more elective courses, and a program of in-service training for pastors. It was hoped to include eventually a Master of Theology offering.

When the committee had studied the report of the seminary, it endorsed the proposed Development Plan, commending it to the General Council and the General Synod and recommending the separation of the college and seminary with all possible speed.¹² When the committee's report appeared before the next meeting of the General Council in February, 1956, it carried with it a personal statement from Dr. Haas, the committee chairman:

This institution occupies a unique place in the development and growth of our Evangelical and Reformed Church. Properly undergirded in the immediate future, Mission House College and Seminary should not only expand but continue to serve a large section of our church in preparing young people for Christian service.

Meanwhile, the Mission House Board had officially adopted a plan to separate the college and seminary a few days before the meeting of the General Council. Impressed with the com-

¹² Mission House College and Seminary Special Committee, Minutes, December 7, 1955.

mittee's report, the council endorsed the idea of separation and the Development Plan of the seminary and recommended its inclusion in the *Blue Book for the Synods* for 1956. For an undetermined reason the plan did not appear in the *Blue Book*, but the General Synod in its tenth annual session that summer did approve the plan of separation of the college and seminary, as submitted to it in new charters creating the two institutions.

The new seminary charter included several provisions in harmony with the recommendations of the Development Plan, particularly the recommendation that two memberships on the board be reserved for persons outside the denomination. Two men from the Congregational Christian fellowship were named: George N. Burrige, a businessman from Green Bay, and Jess H. Norenberg, superintendent of the Wisconsin Conference.

A fairly clear indication of church approval of the seminary's development plan came in General Synod's action to increase greatly the budget allotment for the school in the 1957-59 triennium. The increase was approximately 50 per cent higher than the previous three-year period.

On November 15, 1956, the Board of Trustees of Mission House Theological Seminary met for the first time. Eight members of the board had been elected by the General Synod and four additional members had then been named by these eight together with four incorporators chosen by the former board of the Mission House. The new trustees lost no time in implementing certain provisions of the plan for seminary development. They named Ruben H. Huenemann, a Milwaukee pastor, chairman of the board. In subsequent action, the trustees voted the immediate selection of additional faculty personnel and appointed a committee to study the school's resources, the type of service it could render to the church, the type and location of facilities needed, and resources to be tapped.¹³

¹³ Cf. Development Plan, Revision, pp. 4f.

Faculty Finds a Forum

In the spring of 1954 the seminary faculty had begun publishing a semiannual theological journal for circulation among seminary alumni and various theological libraries. *The Mission House Seminary Bulletin* was not intended to be a news sheet nor a collection of miscellaneous theological writing. It was designed to articulate "a particular point of view." Reviews of contemporary theological books and articles devoted to "issues and problems relevant to the church and to our own denomination" were aimed at stimulating "theological study and discussion for the quickening of the church."¹⁴

By the time the seminary was separated from the college, the *Bulletin* was rather firmly established and helped to give the seminary a distinct identification among the alumni. A much stronger concern of the faculty was that the journal help to maintain the continuity of the Mission House past and present. An article introducing the *Bulletin* in the very first issue had observed that the seminary found itself in a period of transition. It went on to point out, however, that change need not imply loss of continuity.

We who have participated in the changes . . . of transition are deeply conscious of an unchanged continuity. Regardless of how we may approach our task, it still remains the same task which our predecessors pursued by God's grace. . . . We gratefully acknowledge our heritage of faith and learning. . . . We therefore present this seminary *Bulletin* as one expression of our common will to maintain the continuity of past and present. . . . By means of this *Bulletin* we propose to keep old as well as new generations of alumni in close touch with the life of the seminary.¹⁵

Professor Kuentzel was chairman of the committee in charge of the *Bulletin* and was *de facto* editor. As one commented some years later, "His foresight made possible one issue after

¹⁴ Louis H. Gunnemann, "Presenting the Bulletin," *Bulletin*, November, 1954, pp. 2 f.

¹⁵ Walter F. Kuentzel, "Introducing the Bulletin," *Bulletin*, May, 1954, p. 2.

another." His indefatigable labor with the editorial details of the journal was perhaps not fully appreciated until the work had to be carried on by others. Under his supervision, the *Bulletin* became increasingly significant in making clear the distinctive character of theological studies at the Mission House.

Included in the publication over the years were inaugural lectures of faculty members, convocation addresses, chapel talks and communion meditations, alumni notes, and even pictures of seminary life. Fundamental theological issues were raised in such *Bulletin* articles as "What Is Theology?" "Biblical Authority and Exegetical Theology," "Exploring the Merger," "The Church and Her Ministry," "The Place of the Bible in the Church," "Christ in the Old Testament." Brevard Childs's article, "Jonah: A Study in Old Testament Interpretation," provoked another article, "An Exchange of Thoughts on Jonah," in which correspondence between Dr. Childs and another Old Testament professor was published. The interchange raised the issue of biblical authority and inspiration and of critical biblical studies over against literalistic interpretations.¹⁶

On this matter the faculty used the *Bulletin* again and again to speak its common mind. Eschewing the popularity of theological name-calling, Dr. Herzog wrote, for example:

I am happy to belong to a denomination in which we can . . . converse about these matters [theological issues] without the specter of either *orthodox* or *liberal* intolerance haunting our waking and sleeping hours. We take our stand in the freedom wherewith Christ has made us free. . . . I would also hold that the truly effective witness to the lordship of Jesus Christ does not necessarily depend upon belief [in particular dogmas] . . . nor, for that matter, on any orthodox straitjacket.¹⁷

The catalog had indicated the encouragement of a self-reliant inquiry into the biblical testimony, a "deliberate and

¹⁶ Cf. *Bulletin*, Spring, 1956, pp. 7-14; Fall, 1956, pp. 23-29.

¹⁷ "The Kerygma and the Peripheral," *Bulletin*, May, 1956, p. 15.

radical quest" for truth, subjected only "to him who is the truth and who guides us in our work."¹⁸ Editor Kuentzel used his journal to affirm the same:

The measure of our attainment is never the measure with which we can recite traditional answers to traditional questions. We do not inherit the truth, but in order to attain it we must join in the same quest in which our forebears also engaged. Philip Schaff once said: "It is easy to be orthodox if one does not think." The quest to which we are called demands the relentless exercise of our minds to apprehend in our own time and situation the Word which God has spoken and is speaking to us. What is demanded is an open and receptive mind, the willingness to sacrifice "pet" ideas or ingrained patterns of thought, and the courage to travel uncharted paths and lay hold of unexpected results. We do not know where the Spirit may lead us, but we are called to redeem the time also with our minds.¹⁹

Kuentzel had introduced that issue by noting the varied reactions to the publication which was then beginning its third year:

To the liberal we have seemed too orthodox, and to the orthodox too liberal; to the Calvinist too Barthian, and to the Barthian too Calvinistic; to the fundamentalist too neoorthodox, and to the neoorthodox too fundamentalistic—until we are somewhat puzzled by the reflection of our own countenance. We are perplexed at times, but we are not dismayed. For he who sits in the heaven and no doubt chuckles at the steam professorial engines sometimes generate is no respecter of theological labels. We seek no more than to hew the line laid down for us by him whose measure of our labors alone finally counts.²⁰

A theological mirror reflecting the Mission House point of view, the *Bulletin* lost some of its vigor and regularity after the publication of Volume IV, Number 1. For on August 3, 1957, Dr. Kuentzel lost his life in a tragic auto accident that brought severe injuries to his three sons and critically hurt his wife. The family was returning from Moon Beach at St. Germain, Wis-

¹⁸ Theological Studies, p. 6.

¹⁹ "Presenting the Bulletin," *Bulletin*, Fall, 1956, p. 2.

²⁰ *Ibid.*

consin, where Dr. Kuentzel had been spiritual leader at a family camp. Just thirty-seven years old, he had received his Doctor of Theology degree from Princeton just a few months before his death.

Of him, his teacher and colleague, Dr. Ernst, wrote:

He was a man without guile, . . . modest almost to a fault. He was just so a delight to his teachers. Modest in his self-evaluation, it was a joy to awaken the talents latent in him. . . . Walter Kuentzel sought fervently to know and do the will of God. Like blind Bartimaeus of old, "he followed Him in the way." Let this be his epitaph.²¹

After Kuentzel's death the *Bulletin* was not published till almost a year had passed, and since that time it has been more or less an annual publication. The particular inspiration for the journal had rested more on the editor than his colleagues had suspected. Moreover, in 1958 the faculty decided to join with the other seminaries of the denomination in publishing *Theology and Life*, a quarterly journal of theological discussion printed at Lancaster, Pennsylvania. Some of the faculty energy formerly given to the *Bulletin* had to be transferred to the new publishing enterprise.

The year prior to Kuentzel's passing marked the death of another beloved member of the Mission House family. Louis C. Hessert died on May 28, 1956, in the campus apartment where he and his wife had lived after his retirement. A lengthy illness had taken him at the age of seventy-five, after twenty-seven years of service in the chair of systematic theology.

In a memorial tribute published in the *Bulletin*, Dean Gunne-
mann spoke for a host of friends and students "who have been greatly indebted to him for wise counsel and unceasing inspiration."

A man of generous spirit and warm heart, he appeared stern to many people because he was stern with himself, ever sub-

²¹ "Memorial Tributes to Walter F. Kuentzel," *Bulletin*, July, 1958, pp. 9f.

jecting himself to a strict discipline. But this sternness never fully concealed a genuine concern for others, manifested in unnumbered generous words and acts. . . . Because he did not spare himself, he has contributed above measure to those who studied under him.²²

Relocation and Merger Considered

When the mechanics of separating the seminary and college were complete, it became clear that relocation of the seminary would be essential to the ultimate achievement of the objectives of the Development Plan. Certain liabilities of the seminary location were noted: cultural advantages were seen to be limited, opportunities for field service in large social institutions were difficult to find, transportation was occasionally difficult, and opportunities did not exist for association with students of other graduate schools or for the use of facilities available at other graduate schools. A preliminary study committee made a thorough review of the situation in light of the hopes of the faculty and the board and recommended to the trustees that relocation of the seminary be given careful consideration. In March, 1957, Dean Gunnemann was appointed director of the Development Program, a program that would culminate in the location of the seminary on a new campus in the centennial year.

Initial discussion of relocation pointed toward Milwaukee as a desirable site; but in his report to the trustees at their next meeting, the dean urged a scientific study and consideration of the needs of the church rather than making a hurried selection. He further reported on interviews with numerous theological educators and church leaders which indicated other Western cities as desirable.²³ Fred Hoskins and James E. Wagner, co-

²² May, 1956, p. 2.

²³ The four sites suggested over the years, other than Milwaukee, were the Twin Cities, the Yankton-Des Moines area, Denver, and Seattle. At one point momentary consideration was given to the abandoned campus of the University of Minnesota at Duluth, offered for sale at a very low figure. Cf. Mission House-Yankton Merger Meeting, Minutes, May, 4-5, 1960.

presidents of the United Church of Christ, had given particular encouragement to the plan for relocation, according to Dean Gunnemann, and had suggested the board bring its proposals before the Executive Council of the United Church of Christ. The co-presidents further urged that a special relationship with Yankton College School of Theology, Yankton, South Dakota, be considered. Accordingly, conversations were begun when Dean Edward Sayler of Yankton and Dr. Gunnemann met on September 3. The South Dakota school had been founded by German Congregationalists. It shared a campus with Yankton College in a manner similar to that of Mission House-Lakeland.

By October of that year the school was ready to petition the Executive Council of the United Church of Christ that relocation and expansion of Mission House Seminary become the project of the newly formed denomination, in which the Evangelical and Reformed Church and the Congregational Christian Churches were merged. Dr. Gunnemann's report stated:

The birth of the United Church of Christ is an auspicious moment for launching a new project in theological education, the conception of which is so much in keeping with the spirit and purpose of the new church body. . . . The director humbly believes that Mission House Seminary is in a unique position to become the core around which this new creative effort in theological education can take place.²⁴

As early as 1957 the Minneapolis-St. Paul area was suggested as a likely choice for the new location, although the director indicated the matter ought to have more review. A study report, completed in September and circulated among board members, summarized the history and development of the school and set forth the general plan for the future. The study was submitted to the American Association of Theological

²⁴ A Preliminary Supplementary Report of the Director of the Development Program, given to the Executive Council of the United Church of Christ, October 7, 1957.

Schools, and subsequently to the Executive Council of the United Church of Christ as well.

The report offered these proposals:

1. The relocation of the seminary in an urban center, near a reputable graduate school, and relatively accessible to a concentration of United Churches.
2. The development of a truly ecumenical seminary, along the lines indicated in the present curriculum which can serve not only the United Church of Christ but other churches with an ecumenical spirit.
3. The expansion of the present faculty to make possible the addition of programs of study which shall meet the needs of the particular area in which the school is located.²⁵

The document asked also for the appointment of a special committee of theological educators and leading churchmen to review the entire plan and to assist the seminary in its development and relocation.

The Executive Council heard the proposals and evidenced interest in the plan, but referred the matter to the two appropriate agencies of the merging denominations for further study. Thus, the study report made its way to the Commission on Higher Education of the Evangelical and Reformed Church and to the Division of Christian Education of the Board of Home Missions of the Congregational Christian Churches. The Executive Council instructed the agencies to make specific implementing recommendations should the development-relocation plan seem advisable. Meanwhile, the executive secretary of the American Association of Theological Schools, Charles Taylor, reviewed the study report and affirmed the soundness of its basic conclusions and proposals.

Initial conversations with Dean Sayler of Yankton indicated that while there was common understanding at many levels, there were also variant concepts of theological education which would have to be resolved should merger talks continue. Never-

²⁵ *Ibid.*

theless, both sides were willing to keep the door open for further discussion of union.

Not long after the Executive Council's decision to study the seminary's proposals, a fateful visit was made to the campus. The 1956 session of the General Synod of the Evangelical and Reformed Church had named a Committee to Study the Programs and Facilities of the Seminaries, and this group, headed by Donald C. Dearborn, dean of Catawba College, arrived in early November, 1957, for a two-day visit on the campus. The committee reviewed the current seminary situation and discussed the development proposals with faculty and students. When the committee completed its work and left the campus, there was no indication of its negative prognosis, a judgment which would come very near closing the doors of the school.

In the meantime, the faculty and board were encouraged by obvious progress in making the Mission House Development Plan a project of the United Church of Christ. On February 3, 1958, Dean Gunnemann was able to report on the reaction of the two educational agencies to which the Executive Council had referred the matter. They had heard the school's proposals with interest but indicated a desire for more data and information concerning the needs of the United Church of Christ in respect to theological education and the areas in which the church could expect its greatest growth. To secure such data a joint fund of \$2,000 was authorized for the support of a study conducted by competent persons not related either to Mission House or Yankton.

Dr. Gunnemann and Dean Sayler of Yankton were appointed to serve on the Committee of Four for the Study of Mission House Theological Seminary and the School of Theology of Yankton College. They were joined by Otto Gerber, a Mission House alumnus, chairman of the Commission on Higher Education (E and R), and Philip Widenhouse, general secretary of the Division of Higher Education (CC). When the latter was

elected president of Rocky Mountain College, Wesley Hotchkiss, who took his position with the Division of Higher Education, assumed his responsibility on the Committee of Four. Technical help was obtained in a research team headed by Victor Obenhaus of Chicago Theological Seminary. The Obenhaus team was engaged to conduct a study of the needs of the United Church of Christ in theological education, particularly in the Plains states. Among the areas of study assigned the research group were these: the definition and roles of Mission House and Yankton, an analysis of ministerial needs of the United Church of Christ west of Chicago, the total Protestant strategy for the northern tier of states, and inquiry into whether the needs of the church could best be met through existing institutions, through merger of Mission House and Yankton, or through creation of something totally new.²⁶

By this time it was fairly clear that a decision about Mission House would also require a decision about Yankton, as far as the United Church of Christ was concerned. "In the end," as Dean Gunnemann commented in a report to the trustees, "a joint effort with Yankton, under a mandate from the United Church of Christ, will surely mean a stronger and more significant school."²⁷

The dean observed with gratitude that the Development Plan of the seminary had become a project under consideration by the whole church.

This is as it should be, for this seminary holds to the principle that theological education is the church's responsibility and the seminary Board of Trustees and the faculty are stewards on behalf of the church in carrying out its program. . . . It should be gratifying to all concerned that the expansion of the seminary is not being considered merely in terms of its own needs and aspirations but in terms of the broadening needs and ongoing mission of the United Church of Christ.²⁸

²⁶ The Committee of Four, *Minutes*, January 12, 1959.

²⁷ Report to the Board of Trustees, February 3, 1958.

²⁸ *Ibid.*

New Faces Appear

In the fall of 1957, the faculty took steps to carry out the board's directive regarding faculty additions. And Kuentzel's death in the summer made it necessary to find a replacement, as well as men for new positions. Dr. Ernst was called from retirement to teach New Testament exegesis for the fall quarter, and the last two terms of the year were taught by an interim appointee, Wilhelm Wuellner, a German who was completing his doctoral work at Chicago. Another visiting lecturer was J. Ellsworth Kalas, a Methodist minister from Green Bay, renowned for his preaching, who taught homiletics for the year.

Two men received calls to regular positions on the faculty. Roland G. Kley, of the 1942 graduating class, came from a pastorate at New Holstein to be librarian and professor of field work. Kley had been field representative for the Mission House in the early 1950's and had served churches at Wausau and Kohler. He immediately undertook specialized training at the University of Wisconsin in library science, and divided his time between the university and the seminary. Setting about to reclassify the library according to the Union Seminary System, Kley established also a system of adding books in fields discovered to be weak in source materials.

Also receiving a call from the Board of Trustees was Eugene C. Jaberg, a graduate of the seminary in 1954. He was to begin his teaching as an associate in the department of practical theology in 1958 and spent the interim in advancing his graduate study in speech. Jaberg came from Madison, Wisconsin where he had done some radio and television work, taught at the University of Wisconsin, and for a brief period held a pastorate at Pilgrim Congregational Church.

By the fall of 1958, the faculty needed two replacements. Not only was a New Testament teacher needed, but a man was now required to fill the chair vacated by Dr. Childs, who had

accepted a call to the Divinity School of Yale University. During his four years with the seminary, Dr. Childs had set high standards of scholarship and had given great inspiration to his students in biblical studies. The board made wise choices of new professors. Paul L. Hammer, a young scholar from the Evangelical Mission Covenant Church with an exceedingly interesting background, was called from the pastorate of the American Protestant Church in Bad Godesburg, Germany, a church which served among other groups the American Consulate community at Bonn. Hammer had done his seminary work at Yale after spending part of his college career at the United States Naval Academy. He earned his doctorate in theology at Heidelberg.

To fill the Old Testament chair, a youthful Baptist minister was called, initially on an interim appointment. Arthur L. Merrill, in his final stages of doctoral preparation at the University of Chicago, had spent his early life in northern India where his parents were missionaries. Merrill had taught classes at the Baptist Missionary Training School and had brought with him scholarly competence beyond his years. After one year he was given a regular faculty position.

In the spring of 1959, then, the faculty had seven full-time regular members and had taken on an obviously ecumenical character through the divergent backgrounds of its members. Relations with the college remained close at many levels. The seminary shared campus facilities with the college, and this brought students and faculty of both institutions into intimate contact. Union chapel services involved both seminary and college teachers as leaders of worship and as members of the Chapel Planning Committee. Some seminary teachers and students took part in college dramatic activities.

Fulfillment Follows Frustration

At this point, the future of Mission House had become a matter of concern to the whole church. Accordingly, a United

Church study of the seminary's development plan was undertaken, as outlined in President James E. Wagner's report in the 1959 *Blue Book for the Synods of the Evangelical and Reformed Church*.

Again, General Council has joined with the Division of Higher Education of the Congregational Christian Board of Home Missions in sponsoring a study of Mission House Theological Seminary and its future possibilities. This study was requested by Mission House of the Executive Council of the United Church. This study is being conducted under the direction of Professor Victor Obenhaus of Chicago Theological Seminary, and Professor Roger L. Shinn has agreed to assist in evaluating the data and deciding upon findings.²⁹

Earlier, the Evangelical and Reformed Church had established the Committee to Study the Programs and Facilities of the Seminaries as one phase of the denominational program of advance. The question before this committee was what place was Mission House to play in the church's ministry through its seminaries. In January, 1958, the committee had recommended that Mission House be merged with one or both of the other seminaries of the church. But the General Council had set aside the committee's recommendation, in light of the United Church study then in progress.

When the Finance Committee of the General Council made its report on the same page of the *Blue Book*, however, it contained this proposal:

General Council recommends to the General Synod that it authorize, during the next biennium, a campaign for \$2,000,000 for the undergirding of the theological seminaries of the Evangelical and Reformed Church, with the following provisos:

1. That \$750,000 each, or an appropriate proportion of the total raised, be allocated to Eden Theological Seminary and Lancaster Theological Seminary.

2. That \$500,000, or an appropriate proportion of the total raised, be held in reserve pending conclusion of the study now

²⁹ Cf. p. 7.

being made of Mission House Theological Seminary and action resulting therefrom.

3. That if this study does not open the way for merger with another theological school or some other practicable alternative, the Study Committee's report having indicated the extremely high cost per student in a small seminary:

a. The \$500,000, or other sum which is an appropriate proportion of the total raised, and for the time being held in reserve, be allocated to Eden and Lancaster seminaries in proportion as, in the judgment of the General Council, each exhibits a readiness to receive members of the faculty of Mission House Seminary into its community of life and work in theological education;

b. Appropriate steps be taken forthwith to the discontinuance of Mission House Theological Seminary, the two larger seminaries being encouraged to open their doors to the remaining Mission House students and to the capable and devoted teachers serving there.

In the end, the Finance Committee's report may have been helpful in fulfilling the seminary's dream. For, the result of the recommendation was to focus the attention of the church on the seminary and its plan for development. It brought Mission House alumni throughout the country to demonstrate their concern and loyalty for the school, and awakened many churches and pastors to the importance of the seminaries.

A letter from the seminary to its graduates indicated 1959 as a crucial year for Mission House and called on alumni to "dispel misunderstanding and to support the seminary in its efforts." Indicating the progress of the development program, Dean Gunnemann also made reference to the issue of economy raised by the report.

Is it more reasonable to judge the value of the seminary by its product than by its cost? There is no secret about the fact that a goodly number of America's outstanding theological educators have testified to the significance and quality of the program of education at Mission House. . . . The seminary is not asking to be perpetuated. It is asking that an expert evaluation of its strength and potential be made in light of the church's needs.³⁰

³⁰ *A Message to All Alumni*, April 6, 1959.

The dean appealed to the alumni to support any move which would keep the Development Plan before the church.

If there had been a question about alumni support, the immediate reaction of Mission House graduates and the churches served by them dispelled such a doubt. Dozens of letters were written asking for a careful study of the seminary's development proposals, and some eight synods brought overtures to the General Synod in behalf of the school. Six joined in an overture that had its inception in Northern Synod. The resolution noted that "the seminary's program and achievements have received wide recognition from theological educators because of its emphasis upon ecumenical studies in theology, thorough grounding in biblical work, and a carefully integrated program of field work," and concluded that the school's curriculum and faculty "qualifies Mission House Seminary for unique and fruitful service to the United Church of Christ." It specifically called on the General Synod

1. To maintain Mission House Seminary as a theological seminary of the Evangelical and Reformed Church and, eventually, of the United Church of Christ;

2. To study the Development Plan as proposed by Mission House Seminary, with the possibility of relocating the seminary where the United Church of Christ can be greatly strengthened through a close working relationship with the seminary.³¹

When the matter reached the floor of General Synod, Dean Gunnemann, the acting president of Mission House since June, 1959, when Dr. Krueger vacated the post, was invited to speak to the delegates. He told of the seminary's separation from the college, outlined its development program, and indicated its hope to improve its status as an educational institution of the church.

³¹ "An Overture to General Synod," submitted by Dakota, Midwest, Northern, North Wisconsin, Philadelphia, and South Wisconsin synods. Southeast Ohio and North Illinois sent brief, milder overtures. Cf. *The Evangelical and Reformed Church, The General Synod, Acts and Proceedings, July 1-5, 1959*, p. 33.

A supplementary report from the Committee to Study the Programs and Facilities of the Seminaries was then adopted without dissent, a significant milestone in Mission House history. It was a case of the denominational leaders taking a careful look at the Mission House proposal for development and acting in the best interest of the church. The board chairman, Dr. Huenemann, was given the floor at that point, and he expressed appreciation for the action the synod had just taken. He paid tribute to Dr. Krueger and to Dean Gunnemann for their excellent work in implementing the development of the seminary.³²

Recommendations contained in the final committee report were these:

1. That the study team (the Obenhaus group) be asked to complete its survey.
2. That the Mission House trustees explore all factors involved in the establishment of a new seminary in the Twin Cities.
3. That the seminary be authorized to explore the possibility of making this development a joint effort with the Yankton School of Theology.
4. That, because of the conviction of the committee that a new seminary must be a project of the United Church of Christ, the results of these studies and explorations be referred to the Executive Council of the United Church of Christ.³³

In approving these recommendations, the General Synod authorized the General Council, together with the Board of Trustees of Mission House, "to take such actions as are necessary to implement the recommendations of said report."³⁴

Thus, the stage was set for more direct action leading to the relocation of the seminary and for further talks with Yankton School of Theology. The Obenhaus report, already partially completed before the convening of the General Synod, had pointed definitely to the Twin Cities as the best location for the new seminary. On August 26, a consultant group of some forty

³² *Ibid.*, p. 343.

³³ *Ibid.*, p. 342.

³⁴ *Ibid.*, p. 344.

men met informally in Minneapolis. Besides the deans of Yankton and Mission House and Dr. Hotchkiss, there were Congregational Christian conference superintendents, pastors, and laymen from the area, and their counterparts from the Evangelical and Reformed constituency.

Concerning the possibility of a Yankton-Mission House merger, the consultant group underscored the common background of the schools, their constituencies, their concern for the parish ministry, their interest in church situations characteristic of the north central states, and their provision for ecumenical leadership. In addition, both schools expressed a willingness to be used by the United Church of Christ in a creative way in the advancement of theological education.

So in a report from the trustees of Mission House to the Executive Council, the seminary declared it stood ready to establish a new seminary of the United Church of Christ in the Twin Cities area and stated its conviction that Yankton and Mission House possessed the resources to begin this effort.³⁵ Dean Gunnemann, representing the Committee of Four assigned by the Executive Council to study the original Mission House proposal for United Church sponsorship of its development program, appeared before the Executive Council in October, 1959, and reported on the committee's findings and on that of the Obenhaus research team. He carried with him the committee's recommendation that the council approve the efforts of the two seminaries and reestablish them as one seminary of the United Church of Christ in the north central states area, authorize a consultant group of theological educators to aid in the establishment of the new seminary, and give consideration to securing the means for carrying through this project.

The Executive Council heard the report and deferred action. It was not until the December meeting of the Congregational

³⁵ Report of the Board of Trustees of Mission House Seminary to the Executive Council, United Church of Christ, October 17, 1959.

Christian Board of Home Missions in executive session that the project received *de facto* sanction of the United Church of Christ. The decision of this body to favor the union of Mission House and Yankton and to pledge its financial support meant that both of the uniting churches had gone on record in support of the new educational venture. Official approval of the plan had to wait for the next meeting of the General Synod of the United Church of Christ, at Philadelphia, July 3-7, 1961. There the General Synod recorded this resolution:

Whereas there is a heartening report that the United Theological Seminary of the Twin Cities has been formed through the merger of Mission House Theological Seminary and Yankton School of Theology,

Be it resolved, that the General Synod expresses its joy and appreciation in this encouraging process.³⁶

Elsewhere there was indication that the Division of Higher Education of the United Church of Christ "is aiding in the planning of the new . . . seminary at Minneapolis," and that "the new institution will receive substantial support from the denomination."³⁷

The action of the Congregational Christian Board of Home Missions opened the way for serious conversation between the seminaries. In late February of 1960, three representatives of each school gathered in Minneapolis to prepare for a basis of union between Mission House and Yankton. Dr. Huenemann, president-elect of Mission House, was delegated to represent the new seminary in Minneapolis, beginning in June, in order to facilitate foundational work there. Huenemann, first chairman of the Board of Mission House Seminary, had been named president of the school in late 1959 and had taken over the duties of the office on July 1, 1960. He had served pastorates at

³⁶ The United Church of Christ, Third General Synod, *Minutes*, July 3-7, 1961, p. 58.

³⁷ *Ibid*, p. 186.

Juneau, Wisconsin; St. Louis, Missouri; and Lodi, California. He was called to the Mission House from Faith Church, Milwaukee. A seminary graduate in 1936, the new president had taken graduate work at Washington University in St. Louis and at the Pacific School of Religion in Berkeley, California. Franklin and Marshall College gave him an honorary Doctor of Divinity degree in 1954. In 1961 he was given an honorary Doctor of Laws degree by Heidelberg College.

A second meeting held on May 4 and 5 in Minneapolis saw the Basis of Union document completed and adopted. It included a common pledge to bring to the merger a relatively equivalent amount in capital assets, including invested funds, real property, equipment, and libraries. It provided for a board of trustees to be composed of twenty-seven persons, at least nine of whom were to be laymen. It indicated that the initial faculty of the new seminary would bring the existing faculties of Mission House and Yankton to the new campus. The union agreement indicated that the new seminary would have an ecumenical orientation, agreed that it would be located in the Minneapolis-St. Paul area, recognized the historic antecedents in each constituent church, and stated that the purpose of the new seminary was:

1. To serve the church in the formation of a Christian community of learning in which students may develop spiritual maturity and may be guided in a biblically oriented and professionally adequate preparation for Christian vocations;
2. To serve the church in the development of a theological center to stimulate her spiritual and intellectual life;
3. To serve the church as a vehicle for carrying on research for the enrichment of her life and mission in the world.³⁸

Meanwhile, a most encouraging report came from the Division of Higher Education of the Congregational Christian Board

³⁸ A Basis of Union Between Mission House Theological Seminary and Yankton School of Theology, May 4-5, 1960.

of Home Missions. At the division's April 27 meeting, the body had voted complete approval of the united seminary project and had pledged its financial support of the new school.

A United Seminary Born

The merger of the two schools was consummated in June. On the second day of the month, the Board of Trustees of Mission House voted unanimous approval of the Basis of Union and elected nine of its members to serve on the new seminary's board. These nine persons were present at the General Conference of Congregational Christian Churches in Denver on June 22. The conference gave overwhelming endorsement to the merger plan and elected its representatives on the board. The following day, these eighteen elected an additional nine persons to fill out the full complement of trustees.

At the organizational meeting of the Board of Trustees later that summer, the school was officially named the United Theological Seminary of the Twin Cities, and Dr. Huenemann was elected its first president. He was immediately authorized to begin work on a charter and constitution for the new seminary. Officers of the board were elected at the same meeting. Among them was Dean Edward Sayler who was chosen to be chairman.³⁹ He was not to serve long in that capacity, however, for in January of the following year he succumbed to a lingering illness. Like Moses he was denied seeing his vision fulfilled, though he had ample assurance the venture had divine blessing. Later the General Conference was to establish a scholarship fund in his name for students of the new school.

About three hundred ministers, educators, and lay persons from many denominations crowded the dining room of the Midway YMCA at St. Paul on January 25, 1961. The luncheon

³⁹ The United Theological Seminary of the Twin Cities, Board of Trustees, *Minutes*, September 6, 1960.

meeting was held to introduce formally the seminary to Twin Cities churchmen. Charles Taylor, head of the American Association of Theological Schools, addressing the interested assembly, stressed that only seminaries of the best kind are required today for an "education of the whole man."⁴⁰

With Dr. Huenemann located in the Twin Cities from the outset of his presidency, work on the site selection began that very summer. After careful consideration of numerous locations in the area, a very attractive sixty-eight acre plot about six miles north of the University of Minnesota was chosen. The rolling, partially wooded site in New Brighton was zoned only for residential use, however, and only after considerable wrangling in the village board was a use permit granted the seminary.⁴¹ One of the architectural firms in Minneapolis, Cerny Associates, was given the responsibility of planning the campus and its buildings. On October 27, 1961, ground was broken for the library and the classroom buildings, the first units planned for construction. The campus master plan called for faculty housing and residence halls for married and single students, some of which were under construction in the spring of 1962.

Earlier in the year, the board had met at Lake Minnetonka for its second official gathering. Ralph Hoffman, superintendent of the Congregational Christian Conference of South Dakota, was elected chairman of the board in place of the late Dean Saylor. In other action, Louis Gunnemann was elected dean of United Theological Seminary, and Allan McAllaster, acting dean at Yankton, was named registrar.

The faculties of Mission House and Yankton had begun curriculum preparations when the merger of the two schools was assured. At Mission House it meant the same agonizing yet joyous appraisal of the purposes of theological education

⁴⁰ The *Newsletter*, Mission House Theological Seminary, January, 1961, p. 2.

⁴¹ The United Theological Seminary of the Twin Cities, Executive Committee, *Minutes*, September 8, 1961.

and the form they ought to take in the new setting. Numerous meetings were held in small committee sessions and with the Yankton faculty. Finally—by September, 1961—the plan of study was ready for the first United Theological Seminary catalog description. The curriculum was new, yet there were obvious strands of continuity with the Mission House past. In particular, the “Minister of the Word” view of the ministry, a ruling concept in the seminary from the days of Dr. Ernst, was focal in the new plan of study. The stress again was on integration of a theologically founded curriculum with a decidedly ecumenical orientation. The first *Announcement* made the following statement concerning the academic program of United Theological Seminary:

It is arranged . . . to give the student a firm foundation in the content of the Christian message and tradition as well as a grasp of his task in the ministry. This program is built upon the understanding that the biblical witness is the foundation of the church's faith and life. Such a witness should not be studied abstractly, for it is always a witness in and to a particular period, culture, and people. Therefore theological studies not only concern themselves with the Christian message and tradition but also with the character of all human existence.⁴²

A provision of the Basis of Union was that the Mission House and Yankton faculties were automatically named to the staff of the new seminary. While several Yankton professors were near retirement age and chose not to move to the Twin Cities, two men from Yankton elected to join the new faculty as did all seven faculty members from Mission House.

Construction of the classroom and library buildings at the New Brighton site began in February, 1962, with the opening of the new school planned for September. Thus, as Mission House celebrated its centennial year on the old campus, it anticipated the start of a second century of service to the church at a new location, under new circumstances, with a new name.

⁴² “The Nature of Theological Studies,” *Announcements*, 1962-1963, p. 5.

Professors Serve the Church

In 1959, Dr. Herzog announced his acceptance of a call to the Duke University theological faculty, after six years at the Mission House. Dean Gunnemann credited him with the range of the new curriculum and the uniqueness of its conception. Nor was his impact on the students inconsiderable; almost from his first days on the campus, he was a center of student attention. When Dr. Herzog left in January, 1960, the search had already begun for one to fill the very important chair of systematic theology. Numerous candidates were interviewed, and from among them the faculty and board chose a Presbyterian minister who had already had a distinguished career in teaching and scholarly writing in spite of his relative youth. Robert Bryant, who studied on a Fulbright scholarship at Heidelberg, Germany, and who earned a Doctor of Philosophy degree from Yale University Divinity School, had previously taught as an interim appointee at Vanderbilt University and at Mount Holyoke College. He was called from a position as head of the religion department at Centre College, Kentucky. Because Dr. Bryant found himself unable to take up his duties until the 1961 fall term, an interim appointment was necessary. A happy choice was Milos Strupl, a Czech scholar and a Presbyterian minister finishing his doctoral studies at Vanderbilt. During his year at the seminary, Milos Strupl endeared himself to the community through the warmth of his personality and his scholarly depth.

The frequency of faculty meetings necessitated by the curriculum planning and the coming of new men to the faculty nurtured real dialogue among the professors. Dean Gunnemann continually sought to emphasize that the faculty is not a collection of teachers but "a community of faith and learning." His pastoral concern for others, both faculty members and students, helped them to become aware of their similar responsibility for each other.

The happy relationship between the faculty and the board in

this period also is noteworthy, for the Mission House Board of Trustees consistently avoided unilateral moves. It did not impose its will on the faculty, nor did the faculty attempt to coerce the board. Rather, trustees asked for faculty consensus before decisions on important matters, and the faculty similarly sought the confidence of the board. Meetings, both at dinner and on informal occasions, promoted rapport between the two bodies and worked for the common understanding so beneficial to the recent life of the institution.

Especially interesting is the role seminary leaders played in the life of the denomination and the wider church in the last decade. Evidence of ecumenical and denominational concern abounds in the service of faculty and administration. Krueger, Herzog, and Huenemann served on the Theological Committee of the church, the body which aided in the preparation of *The Faith We Proclaim*; Herzog and Gunnemann were members of the Joint Commission for Christian Doctrine, and both served on the United Church Commission to Prepare a Statement of Faith; Krueger and Gunnemann were delegates to the Alliance of Reformed Churches, North American Area, with Dr. Gunnemann serving on the administrative committee as its vice chairman; Kley worked on the Commission to Prepare a Constitution for the United Church of Christ; Hilgeman was a corporate member of the United Church Board for World Ministries. Dr. Huenemann served on the Board of National Missions of the Evangelical and Reformed Church and worked with the long-range planning committee of the United Church of Christ. A onetime president of California Synod, he moderated the General Synod meeting of 1953, and in 1961 served as co-chaplain of the third annual United Church General Synod. Dr. Gunnemann was chairman of the Committee on Liturgies of the Evangelical and Reformed Church from 1955 onward and helped in the preparation of the *Book of Prayers for Church and Home*. He also served as chairman of the United Church Commission on

Worship and as a corporate member of the United Church Board for Homeland Ministries.

Faculty publications, while not particularly prolific during the decade, were significant. Dr. Childs wrote *Myth and Reality in the Old Testament* during his days at Mission House. Dr. Friedli of the emeritus faculty contributed a chapter to *A History of the Evangelical and Reformed Church*. All Mission House professors contributed articles and book reviews to the *Bulletin* and many to *Theology and Life*, a publication of which Eugene Ja-berg served as associate editor. Dr. Hammer and Dr. Bryant contributed articles and reviews that appeared in such journals as *The Pastor*, *The Christian Century*, *Interpretation*, *The Christian Scholar*, *The Covenant Companion*, *The Chaplain*, *Journal of Biblical Literature*, and *Pulpit Digest*. Milos Strupl made several contributions to *Motive* magazine.

The summer church camps and conferences saw a good deal of Mission House faculty members in this decade. Since Dr. Krueger began serving on the first "preacher institutes" at Estes Park, Colorado, and Dunkirk, New York, many of the seminary professors followed his lead. Youth camps, pastors' conferences, retreats and the like annually drew Mission House men as speakers. For many years the Mission House Summer Convocation made use of the school's own faculty for some of its leadership. And during the school year, the faculty served neighboring churches of many denominations, leading Sunday worship services, speaking at organizational meetings, teaching and leading discussion groups. College chapel services frequently were addressed by members of the Mission House staff.

Tri-faculty Conferences, involving faculty members of Lancaster Theological Seminary and Eden Theological Seminary as well as Mission House,⁴³ were held annually, starting in August,

⁴³ At the Tri-faculty Conference at Eden Theological Seminary in August, 1961, two members of the Yankton faculty joined in the discussions, anticipating the continued participation of United Theological Seminary in the Tri-faculty meetings.

1954, the first on the Mission House campus. Three days in late summer were devoted to a sharing of interfaculty concerns for theological education through lectures, discussions, and varieties of informal exchange.

Also significant is the faculty's recent participation in the activities of the American Association of Theological Schools, the accrediting agency in theological education. Mission House was one of the original associate members of the organization, but prior to 1954 only one meeting of the AATS had been attended by a Mission House representative. After that time Dean Gunnemann and others consistently were present at its sessions.

Student Life Quickens

Particularly after the separation of the seminary and college, student life at Mission House Seminary took on distinctive features. All aspects of campus life were seen as contributing to the "common life" of the school. As the catalog puts it:

Recognizing the full freedom of every member in Christ, they [students] acknowledge that diversities of gifts are meant to be used for the mutual benefit of all, for the upbuilding of the church, until all attain unto the measure of the stature of the fullness of Christ. Not only does this common life find expression in the classrooms and common pursuits of learning, but also in other activities which give the student opportunity for the responsible exercise of his freedom in the life of the community.⁴⁴

Important student groups included the Student Association, the student body organization through which free expression of common interests and concerns in the life of the seminary were expressed. The Common Life Committee, on which elected students and faculty members served to correlate extracurricular and academic activities, had the responsibility of planning for the spiritual retreats which began each term. They planned also for college-seminary and interseminary meetings. Annually the

⁴⁴ "The Common Life of the Seminary," *Catalog, 1960-1961*, p. 14.

seminary students sponsored a College-Seminary Night, at which discussion of church vocations was directed toward the particular questions of the college students. For several years visits were exchanged with Nashota House, an Episcopal theological school in southern Wisconsin. Participation in the Interseminary Movement brought Mission House students in contact with would-be ministers of many other denominations and seminaries.

For a time the Theological Society offered a regular forum outside the classroom for the discussion of common problems and issues. Faculty members and outside guests were asked to lead discussions. Later, with more and more married students living off the campus, the Theological Society convened only on an irregular basis.

In 1956 Edgar P. Thiessen of the Lakeland College Music Department started a choir of seminary students, subsequently formally organized as the Mission House Choral Society. Though the chorus was nonselective, usually composed of about two thirds of the student body, musical excellence was achieved by the group. The experience also gave students practical training in the ministry of music. In addition to conducting choral services in nearby churches during Lent, the Choral Society made an annual spring tour, traveling in ten states among churches of the denomination.

The choir prepared choral services for radio broadcast on several occasions and once appeared on a Milwaukee television station. Five-minute radio programs were broadcast weekly over a Sheboygan station in 1958-59 and 1959-60. The broadcasts were undertaken as an opportunity for students to learn radio technique and as a means of seminary witness to the community. Accordingly, the interviews centered on some aspect of church or seminary life which would attract attention and make a proclamation as well. Both students and faculty members took part in the programs, as did churchmen and educators visiting the campus.

Another student venture was the Theological Book Agency, a cooperative organization of the whole seminary community which also continued to serve member alumni. Books recommended in the classes as well as the student's own selections could be ordered here at considerable saving over normal costs. A student manager served for a one-year term.

Sharing the campus with Lakeland College offered the seminary unusually fine opportunities for intramural sports activity. Seminary teams competed in touch football, basketball, broom hockey, volleyball, softball, and table tennis. The athletic facilities of the college were open to all students for individual use.

Especially interesting was a women's organization that had its birth within the period. The Seminettes, comprised of wives and fiancées of seminary students, met twice monthly for discussions designed to prepare them for their roles as ministers' wives. Mrs. Arthur Krueger was the organizing adviser of the group. In addition to the regular meetings, weekly classes were offered by various members of the faculty during each term. They provided opportunity for growth in theological understanding and in commitment to Christ and the church.

The spiritual life of the community was fostered in three special ways. At the beginning of each quarter, starting in 1954, a day was set aside for a student-faculty retreat, at which the community gathered for meditation, prayer, fellowship, and recreation. Retreats were held off the campus at churches and various other institutions. The fall retreat in 1961 saw the entire seminary family travel by bus to Moon Beach at St. Germain, Wisconsin, where two days were spent in discussion and various work projects to improve the campsite. Shortly before the retreat idea took hold, a seminary communion service was held. At the opening of the spring quarter in 1954, Dr. Ernst preached at the first service of this kind, and since then the community has gathered for the Lord's Supper four times during the year. Later in the decade the custom of morning

prayers was established. The prayers were scheduled at the beginning of the day before any regular classes were held. Both students and faculty members had their turn in leading the seminary in these brief services of worship.

The sources from which seminary students were drawn shifted gradually through the years, a natural result of many factors including changes in church life and population. Increasingly Wisconsin provided students for the Mission House. And while fewer students came from Ohio and Indiana, there was a corresponding increase in the number from Iowa and Minnesota. The obvious conclusion is that the seminary was more and more becoming a regional institution in terms of student sources.⁴⁵ While in 1954 the students had come from six undergraduate colleges, in 1961-1962 they came from fourteen different schools. Enrollment, never very large at Mission House, averaged in the low thirties throughout the decade. In the fall of 1961 it stood at thirty-seven.

Seminary graduates in 1957 numbered 331 living alumni of which all but eight had remained in the ministry. While there were five in military chaplaincy and fourteen in seminary and college teaching positions, the large majority of the graduates were serving parishes, most of them in cities and small towns. The wide geographical distribution of the graduates of the seminary corresponded with the distribution of the denominational membership. In 1957, sixteen alumni had earned master's degrees, thirteen had earned doctorates, and some twenty alumni had received honorary doctorates.

After the college-seminary separation, alumni activities also became distinct. In the centennial year, an active Alumni Association had been working for several seasons and had sponsored a special fund drive among its members. The anniversary money was designated for one of the professor's homes on the

⁴⁵ "A Report on Mission House Seminary," p. 15.

United Seminary campus. The building was to be called "The Mission House," perpetuating the school's name at the new location. The association also made some of its annual support fund available for the publishing of a bimonthly *Newsletter* designed to keep alumni and friends of the institution aware of seminary plans and happenings. Eugene Jaberg edited the publication in the last years of the decade.

Faculty concern for in-service training of graduates and other ministers in the area bore fruit in several ways. Part of the concern was met in the perpetuation of the Summer Theological Convocations as well as in single-day meetings and institutes which were held on the campus from time to time. In addition, certain regular classes were opened to pastors of the community who pursued their work for credit, subject to the same requirements placed upon the seminarians who shared the classroom with them. In a few of the classes, as many as ten or twelve ministers enrolled.

An Era Ends

Perhaps, as Dr. Gunnemann has said, every faculty thinks of its work as unique. But the decade ending with the Mission House centennial did show evidence of growth and great change in the life of the seminary. The strength of its restructured curriculum, continuous with the past in many ways but showing also its aliveness to the scholarship and the particular exigencies of the day, its evident concern for the ecumenical church, the youth and vigor of its faculty—these and other features make this era stand out. Yet the truly unique aspect of Mission House Theological Seminary is one this generation of students and teachers inherited. A remarkable statement by Dr. Herzog in a *Bulletin* article reminds us of this notable heritage.

The forming Mission House tradition is not absolutely unique. It is simply a fairy tale that theology is the privilege of one school. Much of what we have been doing is also done in scores of other

seminaries throughout the country. We were called to be faithful to the same task in the geographic area apportioned to us by the Lord. The last five years among us were characterized by a joyous openness to theological and cultural trends of our time, but by no means is this a distinction of our seminary.

There is, however, one badge of distinction which the school can deny only at its peril. It is responsible for that strand of the Reformation heritage summed up in the Heidelberg Catechism. The school is not its guardian, but its debtor. It never sought to establish a Heidelberg Catechism orthodoxy, but it did try to witness to the basic teachings of the catechism: God's free grace, the election of the sinner without any merit of his own, and the life of thankfulness for God's grace. It dare never forget the continuing need for this kind of witness.⁴⁶

Perhaps the theological orientation of the Mission House in the last decade of its history was not always understood by its friends. There were those in the school's constituency who did not see the strands of continuity with the past and were confused. This may be inevitable as one generation looks at another. But the faculty in the decade here described was committed to theological study as "*a deliberate and radical quest* on the part of the believer whom the Lord has made free."⁴⁷ As Dr. Kuentzel once expressed it:

To think theologically is to engage in a *quest* in which there is never a resting place, never a point where we can say with finality, "We have arrived." For the truth is not a set of ideas or doctrines to be conveniently and safely pigeonholed. Biblically speaking, the truth is a personal and living *reality* ("I am the way, the truth, and the life") which cannot be possessed, but rather possesses us and commits us to the strenuous self-discipline of conforming our thoughts to the mind of Christ.⁴⁸

This conviction was shared by the faculty as it sought to carry the essence of the Mission House into new responsibilities in the Twin Cities.

This book has had a theme, one which the contributors

⁴⁶ "Presenting the Bulletin," *Bulletin*, Fall, 1959, pp. 2f.

⁴⁷ Theological Studies, p. 6.

⁴⁸ "Presenting the Bulletin," *Bulletin*, December, 1956, p. 6.

thought would serve to bind together the several chapters of the Mission House-Lakeland saga and at the same time could express in some degree the source of the school's peculiar *élan vital*. That theme is made particularly articulate in words from the seminary catalog:

We gratefully acknowledge the wisdom of our fathers in calling our school the Mission House. The name reminds us that the church does not exist for herself alone. The Lord Jesus Christ has called his church to be a mission, proclaiming his name to the world. Our theological studies are organized in this direction. . . .

The Theological Seminary of the Mission House realizes that it is basic to all its work for church and world to bear witness to our Lord and Savior, Jesus Christ, *that he increase and we decrease*, to the glory of God the Father, through the Holy Spirit.⁴⁹

⁴⁹ Theological Studies, pp. 607 f. Italics added.

Administration, Faculty, and Board Members

Administration

Allen, John—Registrar of College, 1959-
Anderson, Miss Mabel—Head Resident, Girls' Dormitory, 1946-1949
Arpke, C. F.—Treasurer, 1887-1905
Bates, William—Admissions, 1954-1955
Baumer, Rev. Harry W.—Treasurer of Seminary, 1956-1962
Beckmann, Rev. W. C.—Dean of College, 1927-1928; Dean of Instruction, 1958-1960
Benner, Rev. L. D.—Treasurer, Finance Agent, 1916-1922
Bossard, Rev. J. J.—President of Seminary, 1875-1885
Dahlmann, Rev. A. E.—Acting President, 1920-1923
Darms, Rev. J. M. G.—President, 1923-1930
Engelmann, Rev. G.—Housefather, 1910-1913
Ernst, Miss Hilda—Librarian, 1944-1954
Ernst, Rev. Karl J.—Librarian, 1917-1920; Registrar, 1936-1938; Registrar of Seminary, 1944-1954
Eurich, Christian—Superintendent, Buildings and Grounds, 1955-
Foss, Mrs. Jean—Admissions Counselor, 1960-
Friedli, Rev. Josias—Acting President, 1930-1931; 1950-1951
Gatermann, Rev. J.—Housefather, 1916-1919
Glaubitz, Rev. J. A.—President of College, 1893-1915
Grether, Rev. Alvin—Registrar of College, 1945-1949
Grether, Rev. Frank—Dean of College, 1919-1926
Grether, Rev. George—Housefather, 1919-1922
Grosshuesch, Rev. J. W.—Librarian, 1876-1916; Treasurer, 1921-1939
Grosshuesch, Rev. Paul—President, 1931-1949
Gunnemann, Rev. Louis H.—Dean and Registrar of Seminary, 1953-1962; Acting President of Seminary, 1959-1960

NOTE: All who have been at any time connected with administration or teaching in academy, college, or seminary, either part-time or full-time, are listed in this section.

- Hassler, Mrs. Kenneth—Dean of Women, 1944-1945
 Hawley, Mrs. Ralph—Nurse, 1960-
 Helming, Rev. Calvin—Campus Minister, Dean of Students, 1961-
 Hilgeman, Rev. T. F. H.—Promotional Secretary, 1944-1945
 Hofer, Rev. E. A.—President (Inspector), 1910-1920
 Hoffman, Rev. Oscar—Registrar, 1938-1944; Dean of College and Registrar, 1951-1958
 Huenemann, Rev. R. H.—President of Seminary—1960-1962
 Janett, Rev. J. J.—Treasurer, 1905-1916
 Jenkin, Mrs. Bessie—Housemother and Dean of Women, 1936-1944; Dietician, 1947-
 Kampschroer, Roger—Admissions, 1956
 Kanske, Norman—Public Relations Administrator, 1954-
 Klehm, Miss Henriette—Dean of Women, 1945-1946
 Klein, Rev. J. H.—Housefather, 1868-1870
 Kley, Rev. Roland G.—Field Representative, 1950-1952
 Kluge, Rev. J. T.—Treasurer, 1862-1885
 Knatz, Rev. F. W.—Principal of Academy, 1916-1920
 Koehler, Mrs. Dorothy—Women's Head Resident, 1958-1960
 Kosower, Rev. J. S.—Finance Agent, Field Representative, 1921-1922
 Krampe, Rev. E. G.—President (Inspector) and Housefather, 1908-1910
 Kremers, G.—Treasurer, 1886-1887
 Krueger, Rev. A. M.—President of College, 1951-1962; President of Seminary, 1951-1959
 Kurtz, Rev. H.—President of College, 1875-1885
 Lahr, Rev. W. H.—Housefather, 1930-1936
 LeRoy, Robert—Office and Admissions, 1955-1956; Registrar of College, 1958-1959
 Ley, Rev. Herman P.—Dean of Men, 1938-1946; Field Representative, Public Relations, 1946-1950
 Lord, Mrs. Genevieve—Women's Head Resident, 1952-1958
 Loss, Mrs. Martha—Dean of Students, 1959-1961
 Ludwig, Huber A.—Headmaster of Academy, 1939-1944
 Martineau, Dr. John E.—Physician, 1956-
 Meier, Rev. H. A.—Provisional President (Inspector), 1907-1908; Dean (*Dekan*), 1909-1910
 Meili, Miss Janet—Librarian, 1954-1956
 Meili, Otto H.—Business Manager, 1955-1959
 Morland, John B.—Vice President, 1958-1962; President-elect, 1962
 Muehlmeier, Rev. H. A.—Housefather, 1864-1868; 1870-1885; President (Inspector), 1885-1907
 Muehlmeier, Rev. O.—Housefather, Finance Agent, 1893-1904; 1913-1915

- Mueller, Ralph—Admissions Counselor, 1958-1960; Admissions Director, 1960-
- Muuss, Emil C. A.—Admissions Director, 1955-1959
- Neubauer, Robert—Business Manager, 1947-1948
- Pautz, Miss Donna—Registrar, Women's Head Resident, 1950-1951
- Peters, Miss Edna—Women's Head Resident, 1960-
- Pippert, Ralph—Admissions Counselor, 1953-1954
- Quimby, Miss Arelisle—Dean of Students, 1956-1959
- Reinholz, Earl—Director of Publicity, 1950-1951
- Rusch, Carroll—Men's Head Resident, 1947-1950
- Salls, Orloe—Business Manager, 1959-1960
- Schmidt, Rev. C. L.—Dean of Men, 1950-1955
- Schultz, Miss Helene—Women's Head Resident, 1951-1952
- Seidler, Rev. John—Assistant to President, 1952-1955
- Spatt, Robert R.—Alumni Director, Publicity Director, 1957-
- Stienecker, Rev. Athniel—Housefather, 1922-1928
- Stienecker, Rev. E.—Housefather, 1886-1892
- Stienecker, Rev. H. W.—Housefather, 1904-1908
- Stoerker, Lewis—Men's Head Resident, 1955-1958
- Ten Haken, William—Business Manager, 1961-
- Tenpas, Robert J.—Business Manager, Bookkeeper, 1948-1955; Business Manager, Bookkeeper, Bursar, 1956-1962
- Townsend, Rev. Thomas—Alumni Director, 1956-1957
- Traeger, Rev. Ernst—Principal of Academy, 1921-1933; Registrar, 1921-1935
- Trost, Rev. Walter P.—Campus Minister, 1960-1961
- Vitz, Rev. Martin—Registrar, 1909-1921; Principal of Academy, 1920-1921
- Vriesen, Rev. D. W.—Principal of Academy, 1884-1886
- Welti, William—Dean of Instruction, 1960-
- Wentz, Rev. E.—Principal of Academy, 1893-1915
- Worthington, David—Men's Head Resident, 1958-
- Worthman, Rev. E. L.—Treasurer, 1939-1956

Faculty

- Adams, Philip—English, 1961-
- Allen, Alvin—Education, 1957-1958
- Allen, John—Coach, 1952-1960; Physical Education, 1952-
- Allen, Walter—English, 1951-1955
- Anderson, Miss Mabel—English, 1946-1949
- Barr, Stanley—English, 1955-1956
- Bauer, Mrs. Elsa—Voice, Music, 1930-
- Bauer, Rev. Joseph—Philosophy, German, 1923-

- Beach, Richard—Science, 1959-
 Beadle, Miss Laurena—Education, 1960-
 Beckmann, Rev. W. C.—Latin, Greek, English, Romance Languages, 1921-
 Belgium, Harold—English, 1935-1939
 Bennett, Miss Joan—Languages, 1961-
 Bennighof, C. L.—Natural Science, 1921-1926
 Bodenman, Paul—Mathematics, German, 1936-1944; 1947-1948; Athletic Director, 1938-1942
 Born, Edwin W.—Education, 1949-1950
 Bossard, Rev. J. J.—Church History, Hebrew, Greek, Latin, English, German, Literature, Logic, Bible, 1862-1885
 Breisch, Fred—Mathematics, 1958-
 Brookbank, C. David—Speech, 1960-1961
 Broomall, Mrs. Charles—Drama, 1951-1952
 Brown, Roger—Group Work, 1956-1958
 Bryant, Rev. Robert H.—Systematic Theology, 1961-1962
 Bucholtz, Willard—Music, 1956-1959
 Burner, Jarvis—Librarian, 1956-
 Burney, Rev. Thomas—Sociology, 1959-
 Childs, Rev. Brevard S.—Exegetical Theology, Old Testament, 1954-1958
 Dahlmann, Rev. A. E.—Systematic Theology, Philosophy, Psychology, 1911-1925
 Darms, Rev. J. M. G.—Missions, Social Science, Religious Education, 1923-1930
 Dearth, John—History, 1955-1956
 Dicke, Fred—Chemistry, 1935-1936
 Dornbush, Herman C.—Education, 1939-1944
 Dyck, Henry—Speech, 1953-1956
 Dyck, Mrs. Kathryn—Voice, 1953-1956
 Ellerbusch, Mrs. Madge—Music, 1949-1950
 Ellerbusch, W. Henry—Music, Piano, Organ, 1940-1944; 1946-
 Elperin, Ronald—Sociology, 1954-1958
 Emery, Mrs. Mary—Languages, 1953-1958
 Erickson, Robert—Mathematics, 1955-1957
 Ernst, Miss Hilda—Librarian, 1944-1954
 Ernst, Rev. Karl J.—World History, Greek, German, Librarian, 1916-1921; Exegetical Theology, Hebrew, 1926-1954
 Faulhaber, Charles—Music, 1948-1952
 Fettingner, Friedrich—Music, 1930-1931
 Fledderjohn, Rev. Ernest—Practical Theology, Sociology, Religion, 1937-1953
 Fowle, Theodore—Science, 1958-1959

- Friedli, Rev. Josias—Historical Theology, Bible, History, 1925-1949
 Gear, Miss Charlotte—English, French, 1946-1954
 Gjerset, Miss Ava—Speech, 1958-1960
 Glaubitz, Rev. J. A.—Latin, Greek, Classical Literature, 1886-1915
 Gonzalez, Arturo—Science, Mathematics, 1960-1961
 Grace, Cyril—Education, 1959-1960
 Grade, Fred—Music, 1952-1955
 Grether, Rev. Alvin—English, Latin, 1921-1949
 Grether, Rev. Frank—Exegetical Theology, English, Greek, Hebrew, Ecclesiastical Law, Geography, Bookkeeping, Ornithology, 1877-1926
 Grether, Rev. George—German, 1920-1921
 Griggas, Robert—Physical Education, Coach, 1961-
 Gronert, Henry—English, 1950-1951
 Grosshuesch, Rev. J. W.—Mathematics, Physics, Latin, Music, Stenography, Librarian, 1876-1916; Librarian, 1921-1939
 Grosshuesch, Rev. Paul—Missions, Religious Education, 1931-1949
 Grunewald, Nelson—Sociology, 1947-1951
 Gunnemann, Rev. Louis H.—Practical Theology, 1953-1962
 Hagenmeyer, Rev. K. F.—Latin, World History, 1895-1916; German, Latin, 1920-1921
 Hammer, Rev. Paul L.—Exegetical Theology, New Testament, 1958-1962
 Hansen, Donald—Education, 1950-1951
 Hanson, Eugene—Mathematics, 1944-1945
 Hassler, Mrs. Kenneth—Chemistry, Biology, 1944-1945
 Hauser, Rev. Caleb—Latin, German, 1920-1921
 Helming, Rev. Calvin—Business Administration, 1952-1954; Religion, 1961-
 Herman, Elmer F.—Science, Biology, 1935-1944
 Herzog, Rev. Frederick L.—Systematic Theology, 1953-1960
 Hessert, Rev. Louis C.—Systematic Theology, Psychology, Heidelberg Catechism, 1925-1953
 Heyl, Gerald—Social Work, 1955-1956
 Hilgeman, Rev. Theophilus F. H.—History, Church History, 1946-1948; Historical Theology, 1948-1962
 Hirschberg, Wolfgang—Languages, 1958-1959
 Hoeppner, Carl—Science, 1959-1961
 Hofer, Rev. E. A.—Practical and Historical Theology, Exegesis, Religion, German Literature, 1909-1924
 Hoffman, Rev. Oscar F.—Sociology, History, 1927-1943; Sociology, 1951-1958
 Hougen, R.—Music, 1927-1928
 Howard, Kenneth—Chemistry, 1949-1950

- Ihrke, Walter—Piano, Organ, Theory, 1933-1939
 Jaberg, Rev. Eugene C.—Practical Theology (Preaching), 1958-1962
 Kalas, Rev. J. Ellsworth—Practical Theology (interim), 1957-1958
 Kammer, David—Mathematics, Science, 1961-
 Karklins, Mrs. Milda—Languages, 1959-1961
 Kimes, William—Speech, 1961-
 Kitzerow, Melvin F.—Music, 1928-1929
 Klehm, Miss Henriette—Biology, 1945-1946
 Klein, Rev. J. H.—Bible, Theological Encyclopedia, Practical Theology, Catechism, English, German, 1868-1870
 Kleist, R. G.—English, Civics, 1920-1921
 Kley, Rev. Roland G.—Librarian, Field Work, 1957-1962
 Kluge, Rev. J. T.—Geology, Organic and Inorganic Chemistry, 1877-1885
 Knatz, Rev. F. W.—Music, Latin, German, Physiology, Geography, Religion, 1916-1921
 Knipping, Paul—Biology, 1949-1950
 Koyen, Roland—Education, 1960-
 Krampe, Rev. Adolph W.—Practical Theology, Religion, Bible, Heidelberg Catechism, 1921-1934
 Kraus, William J.—Speech, Physics, 1946-1951
 Kregel, Marinus—Coach, Athletic Director, 1938-1944; 1946-1951
 Krueger, Rev. A. M.—Bible Content, 1951-1958
 Kuecherer, A. R.—Physical Education and Coach, 1951-1952
 Kuecherer, Mrs. Marie—Assistant Librarian, 1951-1952
 Kuentzel, Mrs. Agnes—Physical Education, 1951-1954
 Kuentzel, Rev. Walter F.—Greek (college), 1946-1947; Exegetical Theology, New Testament, 1950-1957
 Kurtz, Rev. H.—Exegesis, Mathematics, Physics, Music, 1871-1889
 Lafans, Miss Ruth—History, Economics, 1944-1945
 La Plante, Kenneth—Education, 1959-1960
 La Plante, Mrs. Margaret—Physical Education, 1959-1960
 Larson, J. S.—Business Administration, 1956-1957
 Lehmann, Rev. William C.—History, Social Sciences, English, Education, 1921-1925
 LeRoy, Robert—English, 1956-1961
 Ley, Rev. Herman P.—Bible, 1939-1944
 Lieding, Roger—Chemistry, 1950-1951; 1952-1953
 Ludwig, Huber—Natural Science, Chemistry, 1930-1944
 Luethge, Miss Irene—Social Sciences, 1953-1954
 McKinley, C. M.—Education, 1958-59
 Martin, Rev. C. T.—Pastoral Theology, Pedagogics, 1874-1895
 Meier, Rev. H. A.—Historical Theology, German, German Literature, 1890-1920

- Meili, Miss Janet—Librarian, 1954-1956
 Menton, Stoyan—Sociology, 1958-1959
 Merrill, Rev. Arthur L.—Exegetical Theology, Old Testament, 1958-1962
 Metcalf, Miss Marion—English, 1956-1958
 Morland, Mrs. Anita—English, 1959-
 Muehlmeier, Rev. H. A.—Systematic and Practical Theology, World History, Geography, German, Heidelberg Catechism, 1862-1907
 Mueller, Mrs. Diane—Laboratory Assistant, 1961-
 Nohl, Miss Betty—Piano, Organ, Theory, 1944-1945
 Olander, Edward—Music, 1953-1954
 Ott, Elmer—Speech, Athletic Director, Coach, 1933-1938
 Paschen, Miss Alice—English, 1948-1950
 Peterson, Miss Jane—Social Science, 1933-1940
 Pippert, Ralph—Education, 1954-1957
 Piskula, Richard—Speech, 1952-1953
 Quimby, Miss Arelisle—Physical Education, 1954-1959
 Radmer, Donald—Music, 1960-
 Rath, David—Science, 1955-
 Reinholz, Earl—Science, 1951-1954
 Riesch, Kenneth—Education, 1946-1950
 Rilling, Mrs. Jeanette—Physical Education, 1960-
 Rothe, Mrs. Helen—English, 1957-
 Ruetenik, Rev. H. J.—Bible, Theological Encyclopedia, Practical Theology, Catechism, 1870-1873
 Rusch, Carroll—Mathematics, 1936-1955; Athletic Director, 1944-1946
 Salls, Orloe—History, 1959-1960
 Schieler, Rev. C.—Latin, Greek, Classical Literature, German, 1915-1920
 Schillcutt, J. Garland—Business Administration, 1958-
 Schmidt, Rev. Clarence L.—Religion, 1940-
 Schneidermann, Miss Irene—Music, 1947-1948
 Schultz, Miss Helene—German, 1951-1954
 Schweitzer, Leonard C.—English, Speech, 1940-1944
 Sieber, George—History, 1959-
 Slatow, Adolph von—Business Administration, 1957-1958
 Stern, Rev. H. J.—English, 1873-1875
 Stoelting, Herman O.—Mathematics, 1936
 Stoerker, Lewis—Speech, 1955-1958
 Struebing, Rev. H. W. C.—Music, Physiology, Geography, Religion, 1915-1916
 Strupl, Rev. Milos—Systematic Theology (interim), 1960-1961
 Ten Haken, William—Business Law, 1961-
 Thiessen, Edgar—Music, 1951-

Tinkle, William J.—Natural Science, 1927-1928
 Traeger, Rev. Ernst—Mathematics, History, 1917-1936
 Traeger, Rev. Paul—German, French, 1921-1933
 Trost, Rev. Walter P.—Chemistry, 1945-1949
 Ulrich, Rev. Reinhard—German, 1951-1953
 Van Haagen, Rev. J.—Historical and Exegetical Theology, English Literature, Logic, Geography, Bookkeeping, 1886-1907
 Vitz, Miss Gertrude—Librarian, 1939-1944
 Vitz, Rev. Martin—English, Natural Science, History, 1907-1921
 Voeks, Theophil—Piano, Organ, Theory, 1939-1941
 Voight, Robert—History, 1949-1959
 Vriesen, Rev. D. W.—German, Latin, German Literature, World History, Geography, 1875-1888
 Wangemann, Allan—Science, 1956-
 Welti, William—Science, 1946-
 Wentz, Rev. E.—Music, Academy Instructor, 1889-1915
 Wilsie, John—English, 1958-1959
 Wilson, Warren—English, 1939-1940
 Worthington, David—Sociology, 1958-
 Worthman, Rev. E. L.—Religion, 1934-1938
 Worthman, Edmund—Fine Arts, 1952-
 Wuellner, Rev. Wilhelm H.—Exegetical Theology, New Testament (interim), 1957-1958
 Zenk, Rev. W. C.—Music, 1920-1926
 Zimmerman, Earl—Football Coach, 1960-
 Zimmerman, Miss Mae—Chemistry, 1947-1948

Board of Trustees

Achtemeier, Rev. Arthur, 1948-1954	Becker, Rev. A. C., 1876-1879
Arpke, C. F., 1887-1910	Beisheim, Simon, 1914-1933
Arpke, Herman, 1914-1927	Benner, Rev. L. D., 1913-1916; 1937-1945
Bachman, Rev. J., 1903-1906	Bloemker, E. F., 1924-1950
Bachman, Rev. Marcus, 1893-1898; 1901-1904	Boedeker, C., 1879-1884
Baum, Rev. C., 1900-1903	Bossard, Rev. J. J., 1867-1885
Baumer, Rev. Harry, 1945-1956	Brand, J. F., 1920-1922
Beam, Rev. George T., 1932-1937	Braun, Rev. W., 1889-1891
	Brenner, Johann, 1916-1918

NOTE: This listing gives members of the Board of Trustees of the Mission House from 1867 to 1956; at that time the college and seminary established separate boards. Early in the history of the school there was also a Board of Visitors, but in most cases the two boards were composed of the same men.

- Burdorf, Henry, 1918-1920
 Busche, Rev. J. F., 1886-1889
 Dahlmann, Rev. A. E., 1891-1911
 Dahlmann, Rev. J. J., 1886-1899
 Darms, Rev. J. M. G., 1907-1915
 DeBuhr, Rev. Edmond,
 1936-1938; 1942-1954
 Dieckmann, Rev. J. F.,
 1886-1893
 Diehm, C. H., 1895-1898
 Diehm, Rev. F. H., 1930-1935
 Domeier, F., 1871-1873
 Elshoff, Rev. August H.,
 1937-1945
 Ernst, Rev. Karl J., 1919-1921
 Esch, Carl, 1950-1954
 Eschelmeier, H., 1936-1937
 Evans, Rev. Ernest N.,
 1921-1923
 Fisher, Fred W., 1953-1956
 Frantz, A. Calvin, 1938-1944
 Frech, Rev. Heinrich, 1898-1899
 Frederick, C. E., 1922-1933
 Friedli, Rev. Josias, 1912-1915
 Funck, Rev. Alfred, 1924-1926
 Gekeler, Rev. A. G., 1900-1903;
 1906-1909
 Gramm, Rev. C., 1915-1925
 Grether, Rev. Frank, 1884-1886
 Grether, Rev. George, 1913-1919
 Gross, Christian, 1887-1890
 Grosshuesch, Rev. Walter T.,
 1921-1923
 Haase, Ewald, 1910-1915;
 1932-1934
 Hagelskamp, Rev. D., 1910-1931
 Hauser, Rev. Caleb, 1915-1922
 Heinze, Rev. M., 1879-1884
 Helming, H., 1873-1876
 Henschen, Rev. E. W.,
 1899-1902
 Heyl, Rev. C. F., 1909-1910
 Hinste, Rev. E. R., 1871-1879
 Hoengen, Martin, 1896-1899
 Hofer, Rev. E. A., 1899-1901;
 1904-1907
 Holl, Edwin C., 1934-1937
 Homrighausen, Rev. Elmer G.,
 1930-1938
 Horning, Rev. John C.,
 1923-1938
 Huenemann, Rev. William, Sr.,
 1922-1934
 Jaberg, Rev. Elmer C.,
 1942-1947
 Janett, Rev. J. J., 1884-1886;
 1901-1907
 Jordan, Harold, 1953-1956
 Katterhenry, Rev. Edwin A.,
 1939-1950
 Keller, Rev. C., 1879-1884
 Klebe, Henry, 1915-1924
 Klein, Rev. J. H., 1867-1874
 Klopp, C. E., 1892-1895
 Kluge, Rev. J. T., 1867-1885
 Knatz, Rev. F. W., 1947-1949
 Koehler, Rev. Clarence,
 1954-1956
 Koenig, Mrs. E. M., 1953-1956
 Koenigkramer, Fred, 1938-1946
 Krampe, Rev. E. G., 1907-1909
 Kremers, G., 1879-1884;
 1886-1887
 Krueger, Rev. Arthur M.,
 1942-1951
 Krueger, Bernard, 1954-1956
 Kruetzmann, Rev. Arthur,
 1947-1953
 Kuelling, Rev. J., 1897-1898
 Kunst, Rev. L. H., 1915-1928
 Kurtz, Rev. H., 1867-1884
 Leich, Rev. F. P., 1884-1900;
 1903-1913
 Leinbach, Rev. Thomas,
 1935-1940
 Ley, Rev. Herman P., 1936-1938
 Ley, Rev. Ralph, 1954-1956
 Lons, A., 1879-1884

- Lutz, John, 1890-1896
 Marcus, E., 1914-1915
 Martin, Rev. C. T., 1874-1898
 Meier, Herman, 1947-1953
 Meyer, Rev. Karl H., 1954-1956
 Moeller, C., 1886-1887
 Muehlmeier, Rev. H. A.,
 1867-1879
 Mueller, E. S., 1950-1956
 Mueller, R. H., 1942-1947
 Nelson, Rev. William, 1950-1956
 Nott, Rev. H. C., 1910-1915
 Odenbach, Rev. Walter,
 1951-1956
 Otte, Rev. Henry, 1919
 Reineking, F., 1872-1884
 Rittershaus, F. August,
 1953-1956
 Rodewald, C., 1874-1879
 Roeck, Rev. J., 1889-1901
 Roentgen, Rev. J. H. C.,
 1884-1886; 1891-1900
 Ruetenik, Rev. H. J., 1871-1874
 Rupnow, Rev. F. H., 1925-1933
 Russom, Rev. C. J. G.,
 1936-1941
 Schaff, Rev. C., 1879-1886
 Scheele, F. W., 1884-1886
 Scherry, Rev. Walter, 1947-1956
 Schlinckmann, Rev. W. H.,
 1941-1946
 Schmeuszer, Rev. Albert H.,
 1938-1940
 Schmidt, Rev. H., 1907-1912
 Schoepfle, Rev. Christian,
 1884-1889
 Schroer, Rev. Reuben,
 1950-1956
 Stadelmann, Rev. J. Karl,
 1925-1928
 Stargel, Cecil, 1953-1956
 Stern, Rev. B. S., 1912-1913;
 1916-1936
 Stern, Rev. H. J., 1884-1886
 Stern, Rev. Max, 1867-1874
 Stolte, Rev. L. W., 1914-1921
 Strassburger, G. A., 1929-1931
 Stuebbe, Rev. K. J., 1939-1941
 Tacky, Franz von, 1902-1915
 Tuechter, H. W., 1898-1915
 Uthbrock, Christian, 1884-1886
 Vitz, Rev. M., 1902-1907
 Vitz, Rev. P., 1884-1886
 Weckmueller, C., 1935-1940
 Wessler, Rev. E. H., 1930-1935
 Winter, Rev. D. A., 1914-1925
 Worthman, Rev. E. L.,
 1927-1956
 Zenk, Rev. L., 1879-1884
 Zies, Karl, 1899-1902
 Zimmermann, Rev. D., 1867-1874
 Zimmermann, J. S., 1886-1892

Lakeland College Board

- Burket, Dr. C. R., 1958-
 Falk, Richard S., 1960-
 Fifrick, Robert, 1957-
 Fifrick, Mrs. Robert, 1956-1957
 Fisher, Fred W., 1956-
 Hefty, Mrs. Henry, 1957-
 Jordan, Harold, 1956-
 Kahlenberg, Mrs. George, 1960-
 Koehler, Rev. Clarence,
 1956-1958
 Kohl, William, 1960-
 Kohler, Carl J., 1960
 Kress, James, 1958-
 Ley, Rev. Ralph, 1956-
 Meyer, Arthur, 1956-1957
 Midgley, Rev. Robert, 1956-
 Nelson, Rev. William, 1956-1960
 Peterson, Dr. William, 1959-
 Schowalter, Norman, 1959-
 Smith, William B., 1957-

Sprunger, Harold D., 1960-
Te Selle, Harry, 1956-1960
Uihlein, Mrs. Jane, 1961-
Van Abel, C. H., 1960-
Vollrath, Robert, 1960-

Wernecke, Rev. Winston, 1957-
Wierwille, Rev. Nathan, 1959-
Wille, Herbert, 1956-
Zimmerman, Vernon, 1956-

Mission House Seminary Board

Baumer, Rev. Harry W.,
1956-1962
Burridge, George Nau,
1956-1962
Duchow, Mrs. George,
1956-1962
Huenemann, Rev. Ruben H.,
1956-1960
Jaberg, Rev. Vernon E.,
1959-1962
Klaudt, Rev. Ernest R.,
1958-1962

Kley, Rev. Roland G., 1956-1957
Krueger, Bernard, 1956-1962
Meyer, Rev. Karl H., 1956-1959
Norenberg, Rev. Jess, 1956-1962
Odenbach, Rev. Walter,
1956-1962
Partridge, Florence, 1956-1962
Schlueter, Rev. Paul J.,
1956-1962
Schroer, Rev. Reuben J.,
1956-1962

Anecdota

Final Examinations, June 25-26, 1874

Examinations began at nine in the morning with prayer by Professor Kurtz, who thereupon proceeded to examine in mathematics and physics. . . . From ten to eleven Housefather Muehlmeier conducted tests in the Heidelberg Catechism and world history. . . . From eleven to twelve there were testings in music, both theoretical and practical. . . . From two until two-thirty, Professor H. J. Stern examined in geography and English, calling for the reading and the translation of some rather difficult selections. At last D. W. Vriesen tested the beginners' class in German.

The next morning theological examinations were held. Professor Muehlmeier began with Bible, and Professor Kurtz followed with Exegesis (Ezekiel and John). Conclusion came with dogmatics and practical theology. The answers in dogmatics were especially clear and to the point. Unfortunately Dr. Bossard was absent (having departed for Europe a few days before) so that the ancient languages and church history were not represented. . . .

In the evening there followed in Immanuel Church a program of recitations and music by the Athanasius Society.¹

—C. T. MARTIN

Contributions to the Mission House, 1875

Flour, fruit, elderberries, clothing large and small, and bed-feathers from Ohio.

Underclothing and wool from Missouri.

Crackers and other things from Illinois.

Lovely handcraft made by children from Kentucky.

Cold cash and warm clothing from Indiana.

Shoes and clothes from Minnesota.

Warm beds and warm shirts from the metropolis [Chicago?].

Fish, meat, flour, and firewood from Wisconsin.

¹ *GdM*, p. 161.

Two sisters on the Father of Waters enclosed in their gift of clothing and shoes this poetic note:

Be ever shod
To take the Word,
At God's command,
Throughout the land.
Clothed with truth and righteousness,
You'll be crowned in heaviest stress.²

Wagon Train Visits Mission House

At the conclusion of sessions in Sheboygan held in May, 1877, a large number of wagons were sent to Sheboygan to convey the members of synod in a long procession to the Mission House. It was a pleasant experience. The writer of these lines knows the history of the Mission House almost from its beginning. When he first visited this neighborhood about fourteen years ago, one modest building was in process of construction. This was to become the Mission House. Now there are three stately buildings. At that time, the one house was almost too large; now the three houses are too small, and there is serious thought of enlargement. What a goodly number of hopeful young men is being prepared here by accomplished teachers. Toward evening, synod was treated to supper in the dining room. It was an uplift, at the close of the meal, to join in "Now Thank We All Our God."³

—L. PRAIKSCHATIS

An Old-time Snowstorm

In March, 1881, the snow was so deep that the students had to dig a tunnel to the dining room [in the basement of Bossard Hall]. For weeks the students had to file through this snow-tunnel as they went to their meals. [Plymouth reported very deep snow and similar tunnels the same year].⁴

² *Ibid.*, p. 170.

³ *Ibid.*, p. 183.

⁴ *Zum Goldenen Jubiläum des Missionshauses der Reformierten Kirche in den Vereinigten Staaten, 1862-1912*, p. 22.

Closing Exercises in 1881

Board meetings (Board of Trustees and Board of Visitors) were held, beginning Tuesday, June 28. College and seminary students were publicly examined, and grades were read off on Thursday afternoon. Various students expressed themselves as being more than extraordinarily satisfied with the tests, the examinations being more interesting this year. Thursday evening the Athanasius Society held its annual special program. Excellent organ renditions for six, eight, and twelve hands, arranged by Professor Kurtz, were conducted by E. Kremers, H. Nott, W. Dreher, M. H., and O. Vitz. . . . There were recitations, dramatizations, and an address.

Friday morning, while even the roosters were asleep, there was a rattle of wagons preparing to take the students to their homes. Visiting guests too were making their departures with hearty handclaps and "God be with you's," off to catch the boat on the first train from Sheboygan, the latter of which I missed—the fault being my own.⁵

—M. H.

Kurtz Rescued in a Snowstorm

One Sunday, Professor H. Kurtz walked twelve miles to conduct services for a new settlement of German immigrants. On his way home he was caught in a real Wisconsin snowstorm. Almost exhausted, he sat down to rest and did the worst thing anyone can do in a snowstorm, fell asleep. Some Indians passing that way stumbled upon him, unconscious and almost covered with snow. Now, the Indians occasionally dropped in at the Mission House and were always received kindly. An old chief described the place thus: "Heap big white house, plenty good men, much eat, much money, much tobacco." These Indians recognized Dr. Kurtz, picked him up, and carried him home, thus undoubtedly saving his life.

In devout thanksgiving, Dr. Kurtz vowed that he would do all he could to bring the gospel to the Indians. He talked about it to his fellow teachers at the Mission House. The idea began to spread through the church in that section. [Dr. Kurtz's idea resulted in the founding of the Winnebago Indian Mission of the Reformed Church, July 9, 1878, at Neillsville, Wisconsin.]⁶

⁵ *GdM*, p. 211.

⁶ Arthur V. Casselman, *The Winnebago Finds a Friend* (Philadelphia: Heidelberg Press, 1932), pp. 58-59.

Keeping Old Main Warm

Old Main, in its earliest years, was heated by means of three separate hot-air furnaces used simultaneously. One of them, a cast-iron unit, was under the present botany laboratory. The other two, brick-faced units, were located under the present terrazzo-floored concourse and under the present chemistry instruction room. All three were wood-burning furnaces, and their need for fuel led to the purchase of about 120 acres of wooded land south of Highway A on the way to Elkhart Lake, beginning at a point considerably beyond the present underpass at Highway 57 and extending as far as Highway E. The Rev. Otto A. Menke is our source for this information, and he ought to know because he fired these furnaces in his student days and helped to haul the wood. After a few years the heating system was converted to steam, using the heavy radiators, some of which are still in service. Thus the three old furnaces made way for one central coal-burning unit, and the woodlands along Highway A on the way to Elkhart Lake were sold.

—T. F. H. H.

Old-timers Will Recall: A Glossary

Black Marks—A system of demerits whereby student misdemeanors appeared on grade sheets and became known to parents and sponsors of the classis. Ten black marks warranted dismissal from school. They could be inflicted or removed only by the faculty.

Bread Jacks (or *Milk Jacks* or *Coffee Jacks*)—Students selected from each table to be jumpers between tables and kitchen.

Class Seniors—Students appointed by the faculty to keep record of class attendance at chapel and church.

Clean-up Day—On this occasion classes were dismissed and the students were required to give the school buildings and the campus a spring housecleaning. There were coffee-and-sandwich breaks.

Famulus—Any student who was assigned to some professor or some particular classroom or some particular campus need to discharge the required number of working hours per week.

Potato Day—Classes were dismissed on this day, and students went out into the fields to pick up the potato crop for the coming winter. Coffee-and-lunch breaks were "*selbstverstaendlich*."

Schwaenzen—A verb, derived from the German *Schwanz*, meaning something like "turning tail" to one's classes and failing to appear. It was a term quite familiar to class seniors.

Student-senior and *Student Vice-senior*—Senior seminarians chosen by the faculty to be a sort of liaison men between faculty and students to enforce regulations.

—T. F. H. H.

Favorite Sayings of Early Professors

Dr. J. J. Bossard: Das weiss ich nicht, will aber einmal sehen. (I don't know, but I will look it up.)

Dr. H. Kurtz: Dass der dem Missionshaus keine Schande macht! (Just so the fellow doesn't bring any disgrace upon the Mission House!)

Dr. J. Van Haagen: Wie hab' ich gesagt? (What did I tell you?)

Dr. H. A. Muehlmeier: Aber lieber Bruder! (But, my dear brother!)

Dr. C. T. Martin: Schuld und Pflichtigkeit! (But that is your duty and responsibility!)

Dr. Frank Grether: Juscht nit! (Definitely not!)

Dr. A. E. Dahlmann: Exactly!

Dr. E. A. Hofer: Nota bene. Beziehungsweise. (So to say.)

Dr. J. Glaubitz: Pipto!

Dr. J. W. Grosshuesch: Ei! Schreiben Sie doch! (Indeed, get busy and write!)

Dr. Martin Vitz: By the way.

Professor Ernst Traeger: Highly quaint! Du verstehst, ja? (You get me, don't you?)

—T. F. H. H.

Ode to the Freshmen

Did you hear that shout, ye sinners?
We're the nineteen hundred-tenners,
And we make Orion shiver
When our voices rend the sky.
We're the pick of all creation,
Come from every land and nation,
And where'er we take our station
Competition has to fly.
Competition has to felah-ah-ee.

From our farms so broad and airy,
 Out upon the western prairie,
 We have come here for to study,
 And you bet, that's what we'll do.
 There will be no feather dusting,
 And no sitting down and rusting;
 For we're used to broncho busting,
 And we'll bust old Science too.
 And we'll bust old Science too-oo-oo.

Isn't it a thousand pities
 That the poky eastern cities
 Have to miss such mighty hustlers,
 To the western college bound?
 We must leave you for the breezes
 Where the badger coughs and sneezes
 When the dread Wisconsin freezes
 Grip him five feet underground;
 Grip him five feet undergrah-ah-oond.

But we stick like burrs together,
 And we challenge wind and weather,
 And defy the howling blizzard
 When it heaps the snowdrifts high.
 For we're tougher than your Indians,
 And we hustle with a vengeance,
 And we tear along like engines,
 Till we make the splinters fly;
 Till we make the splinters felah-ah-ee.

Some are long and some are shorties,
 From the tens to near the forties,
 But we feel that we are brothers
 Full of grit to do or die.
 At our tread the ground doth rumble,
 Sciences are all a-jumble,
 And our college mates grow humble
 When a nineteentenner's nigh;
 When a nineteentenner's enah-ah-ee.
 (For male voices with grind organ accompaniment).

—F. GRETHER AND E. WENTZ, 1907

Lightning Kills Two Students

On September 11, 1911, Karl Herm from Cleveland, Ohio, and Walter Theiler from New Glarus, Wisconsin, were hiking in the Mission House woods. A storm came up and they took refuge under a giant pine tree. Later a search-party found them lying lifeless at the foot of the tree which had been struck by lightning. Traces on the bark seemed to indicate that the lightning had jumped from the trunk of the tree to the boys.⁷

—T. F. H. H.

The Famous Syrup Fass

It would be an unpardonable oversight to overlook the center of gravity (or levity?) of the olden Mission House days. Students entering school in the fall, with appetites whetted by vacation labors and stimulated by chilling autumn winds would just naturally gain weight on the generous supply of syrup and peanut butter. These caloric delicacies, when properly mixed, could make a combination for any gourmet. Even when the peanut butter was missing, the syrup would most certainly be there. On occasion the little glass jug became the subject of poetic effervescence.

—T. F. H. H.

The Mission House-Lakeland Alma Mater

Can you tell why my heart is set a-swinging
With a vibrant motion each recurring fall?
Do you fathom why my soul begins a-singing
Like a maiden answering her lover's call?
A place there is that claims my fond affection,
Fondly drawing me as does a mother's heart;
No matter where I roam,
A place that's always home,
Of God's great lovely world a goodly part.

Do you know why my heart is filled with sadness
When the springtime clothes the earth with flow'lets fair,

⁷ Cf. M. H. *Aerolith*, Commencement Issue, 1912, pp. 41-43, for a fuller article and memorial poetry.

Why a hidden sadness comes into the gladness,
 And despite the sunshine keeps on ling'ring there?
 A feeling that we two shall soon be parted,
 Alma Mater mine, it fills my heart with pain
 That, pleasant though my ways,
 And happy though my days,
 Mine eyes may never gaze on thee again.

Do you know why, when student days have vanished
 Into months and years of soul-distressing care,
 There'll be moments when my soul with all else banished
 Will gaze out upon a vision bright and fair?
 My Alma Mater grown in power and beauty,
 Blest of heaven that she may a blessing be—
 May God in heav'n above,
 In mercy and in love,
 Requite a thousandfold her love to me.

Chorus

O, Mission House [Lakeland], my Alma Mater,
 Heaven's blessings rest upon thee day by day;
 And may the God above,
 In bounty and in love,
 Thy goodness unto me, thy son, repay.⁸

—F. W. KNATZ

⁸ Cf. *The Christian World*, October 27, 1934, p. 6.

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